The American Missionary

S. L. LOOMIS, D.D., *Managing Editor* T. J. SPENCER, *Business Manager*

Vol. 78, No. 11 December, 1924 New Series, Vol. 16, No. 8

A Forward Moving Church

IT is gratifying to note the increasing number of our churches that are steadily moving forward year by year. They have modern ideals and modern methods. They have caught the vision of world-redemption and are eager to have their full share in the work. They tackle the task with a determination to succeed. They grow every year.

But a lamentably large number of churches make no headway. Either they are stagnant, barely marking time, or else they are steadily declining. No additions, scanty offerings for self-support, meager contributions to help others or none at all.

What is the trouble? A chief cause of this melancholy condition is lack of business efficiency in the church management. There is no definite objective, no carefully planned campaign, no marshaling of all the forces for teamwork, no drive toward a definite goal. Everything is at loose ends. The financial management is haphazard or worse. Any secular concern carried on in this fashion would be foredoomed to failure.

The pastor of one of our churches who has recently rescued a church from impending death and brought it up to surprising strength and success has declared that every theological seminary ought to include a business course in its curriculum. He says he would not give a dollar to any seminary which does not train the embryo preachers to transact the Lord's business in a businesslike way.

There is wisdom in his position. For the pastor of a church is the executive of a business concern. It is as much his duty to "make things go" as though he were head of a big manufacturing concern. He must make the business succeed and pay dividends. He can do it if he makes this one of the chief objects of his thought and effort. Probably three-fourths of the ministers who are at present discouraged by the apparent futility of their labors could be changed into successful church leaders if they would change their present methods for correct ones. Plan and push, are the two words they must emphasize in their vocabulary.

The minister is first of all the preacher. He should plan for this work with assiduous care.

The minister is, next, the pastor. He is the "cure of souls." He is the friend and helper of all in his parish. He is their Greatheart.

But he is more than preacher and pastor. He is the head of an organization formed to do something. As the executive of this organization it is his business to think out a program of action by which his church can achieve the desired results, and then lead them in carrying out such plans.

Doubtless he will consider first the financial methods of his church. Perhaps he will find that it has nothing worthy to be called a method. They may have had only a "happy-go-lucky" mode of procedure, nothing definite, always in desperate straits. He will persuade them that such a course is disastrous. He will show them that every church should have a budget, including every item of the coming year's expenses. He will show that it must not be left to a few prosperous men to meet this budget. Everybody in the parish, men and women and children, should share in the work. The every-member canvass should enlist all as contributors, making sure that the entire cost is subscribed.

Of course this means a more complete organization of the church for team work. Committees should be selected, including the wisest and most efficient men and women, to have charge of the details of such an effort.

The minister will have another objective in mind. The church is to make disciples. That is one of its chief purposes. It is a recruiting station for the Kingdom of God. Not only should the minister seek new enlistments but the entire church should be organized to secure them. "Let us double our membership" may well be the aim of both pastor and people.

The local church, however, must not be content with its own gains. It is a part of a great group of churches having a common work to do in evangelizing our country and the world. The pastor will try to make his church an efficient participant in the effort to give Christ the mastery in all human life. He will push to get his church to "play the game" with all its sister churches.

This is the way of success. This will change a moribund church into a victorious church. This will make a forward-moving church.—C. H. R.

The Light of Men

By HARRY P. DEWEY

Dr. Dewey is the pastor of Plymouth Church, Minneapolis, Minn.—EDITOR.

THE author of the fourth gospel, as he reflects upon the significance of the eventful birth, crowds the meaning of it for the world into one great sentence: "In him was life and the life was the light of men." When Jesus came to a mature consciousness of his person and mission, he employed the metaphor as, perhaps, his most significant title, saying, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

No word is more characteristically descriptive of the dominant mood of the season upon which we are now entering. We are aware of a clearer seeing and a warmer feeling. There is a brightness which is both light and heat, and the experience is exceedingly pleasant.

Night is needful. Blessed is the relief it affords from the strain and noise of the day. Sleep is a precious boon. But the pleasure attending slumber is not in being asleep, if we are sleeping normally, for we are unaware of our condition. It is rather in waking up, or in being in the twilight zone of dozing relaxation in which we know that we are but half asleep. The Arctic winter is made more endurable by the Aurora Borealis and "the infinite shining heavens." We are children of the day; morning is native to our souls; light is our instinctive desire. Likewise, the something that we call the brightness of the Christmas season is gladly hailed, and it meets the natural human craving. And what is the source of it? There are multitudes who sense it without knowing or stopping to inquire; but this wonderful thing that blesses them in spite of their ignorance or indifference is an effect in the spiritual atmosphere, made clearer and more genial than usual, made by the rays of him who is the light of the world.

A study of the action of light is helpful as we try to interpret the nature and uses of our religion.

1. Light reveals. Christmas is the memorial of a revelation. There is nothing in the ancestry of Jesus, nothing in his environment, sufficient to account for him. He is unique, original, unparalleled. He did not come in the natural course of things. If he had been longed for, he yet was a surprise. He appeared from out the infinite spaces as a star of unsurpassed brilliancy. He is still as the ever new miracle of the sun rising upon a world in shadows.

The revelation is two-fold. First, the revelation of God. Jesus did not originate the idea of God, but he took the veil away from the infinite and eternal One, so that men could see him as he really is, as men never had seen him before: a God who is something more than force, who is a personality with an eternally human likeness, whose providence enfolds us, who calls us each by name, broods over us, plans for us, desires companionship with us, pities, loves and forgives us—a God whom we can love, and to whom we can pray. Twice I visited the Canadian Rockies and felt no desire to stop at Glacier. The name chilled me. It suggested ice fields, of which I had seen enough in Europe and in America. On the third visit I overcame the disinclination, and was well repaid. Strolling, in the afternoon, into a sombre forest, a little distance beyond the hotel, I came to a point where the trees stood more widely apart silhouetting their solemn forms against the scene beyond. In the vista I beheld, over deep green foothills, slopes of majestic mountains, robed in fleckless snow, reaching upward to summits which were like crowns of silver against the blue of the sky above and beyond. I stood in breathless wonder and adoration. And what was the animating feature of this overpowering splendor? It was the transfiguring light of the afternoon sun, without whose brilliant rays, had the sun gone down or been screened by the clouds, the whiteness of the mountains' breasts would have seemed cold and repelling and their crests would have looked stern and ominous under a sky of steel. As I recall that entrancing view, accentuated in its exceeding beauty because I saw it from out the shadows of the forest and framed by the branches of sentinel pines and spruces, I think of it as analagous to the vision to which Paul ascribes the inspiration of his ministry, when he writes to the Corinthians of One "who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

There is an accompanying revelation of man. At Oregon, Illinois, a couple of miles above the village, on a bluff rising from the Rock River, there is one of the most imposing works of art in this country. It is the solitary figure of an Indian, who stands with folded arms, surveying the far stretches of valley and hills. Lorado Taft, the sculptor, from whose model the statue was fashioned, had in mind the portrayal of the ideal Indian, the typical representative of a vanishing race. As he went on with his work, it is said that he associated this conception with Black Hawk, who, somewhere in that region, nearly a hundred years before, gathered his braves about him and told them that they could not hope longer to withstand the whites and must therefore move westward. They did move westward, and crossing the Mississippi, they threw themselves in weariness down, exclaiming, "Iowa!" which means, "Here we find rest!" I lay upon the ground near that statue, studying it for a long, long time. There are lines of sadness in the countenance. It bears a sense of the inevitable, of conscious injustice; but these indications are commingled with a look of uncomplaining submission to stern reality along with self-respect and courage. As the light of the dying sun glows upon the face, it seems to pulsate with life, and to wear a look of triumph and I thought I had never seen such a strong, though pathetic, portrayal of the dignity, nobility and greatness of the human soul. What the sculptor has done for the Indian, Jesus Christ does for us all. He makes us see that the soul can be superior to circumstances; that it can be free, whatever the tyranny of its conditions; that every man, in the royalty of his spirit is, in God's sight, the equal of every other man that the real possessions of life are the riches of char-

acter; that there are aims and motives which do not lose their dynamic whatever our outward fortunes may be; that there is a goal of ambition which becomes more commanding as we pursue it—the goal of ambition and usefulness and service and moral achievement; and that that goal is a flying goal, leaping the chasm of death and summoning us to follow on in dauntless faith.

Have you lost your confidence in God? Does he seem vague, intangible, unreal? Turn again to Jesus and behold in him the vision glorious. Does life seem ordinary and commonplace? Are you cheapening it by spending your effort for that which is not bread? Are you under-estimating its privileges and opportunities? Are you enslaved by things that are petty, inconsequential, unprofitable? Then take another look at life through the character and service of Jesus, and kindle with the recognition that it is immensely worth living.

2. Light purifies. A part of its function, in this respect, is through the contrast it makes. Sin takes to cover, evil deeds court secrecy; and this is not merely because in the open they are more likely to be detected and punished, but also because they cannot bear the light. Judas suffered by a convicting contrast. You may have a sin in your life which seems but half bad, and your conscience may be quite untroubled; but, one day, as you stand alongside a noble friend, to whose nature such an evil thing as you are condoning is foreign, you are filled with shame. The ugly thing throws off its disguise, and you see it as it really is. The sham has been laid bare by the genuine; the brilliant paste has faded before the diamond.

The important thing, then, is for us to go into the light-shining business. A few business men, standing for integrity in commercial circles, are a great discouragement to the unscrupulous and exert a mighty influence toward making uprightness catching and popular. In a school, a few boys, clean in lip and life, put vulgarity and immorality at a discount in the entire student body. If the members of one large congregation were to go forth to daily associations and affairs, luminous with Christian goodness, they could bring about the moral reformation of a city in short order. Darkness never conquers light, but light, even though it be but that of a candle, dispels at least a small patch of darkness. The moment its rays shoot forth, darkness retreats.

Light purifies. It is antiseptic. Children are cured of rickets by sun baths, and the light of the Christmas spirit and truth is remedial, restorative. It makes the very forces that produce disease contribute their energy to the creation of health.

The most baleful germ is selfishness and the antidote to selfishness, is unselfishness, or, positively, love. Christmas is in evidence. There are certain persons whom you have erased from your Christmas card list. You feel that they have forgotten you, neglected you; but the mail will bring you their unlooked-for greetings, and you will be smitten in self-reproach. Spleen will vacate, and a glad gratitude will fill your heart. This is the season when the old Scrooges who love no one and are loved by none, see ghosts of Christmases past and Christmas present and Christmases to come, and grow loving and lovable. Do we not see the psychological opportunity to wipe out old scores, to recover lost friendships, to forgive, to be forgiven, and to forget? The light of Christmas is wondrously remedial.

3. Light cheers. One of the greatest burdens upon the human spirit is fear. There are wholesome fears. There are real things to be afraid of, real perils that we must dread; and fear is a valuable stimulant to common sense, caution and alertness. But how likely fear is to begloom and depress. An eminent occulist says that two thirds of the diseases of the eye are due to fear. If this is true respecting eye afflictions, it must be equally true respecting many other bodily ills. Unwholesome fears unnerve us, destroy efficiency, make us miserable, and the mood is communicated to others. Fears are of the night. The little child wishes the light burning in the hall, or his mother in the next room. He is afraid of the dark. Returning home from a busy, disappointing day, you go to bed and are unable to sleep. How the worries multiply and magnify! How the problems grow mountainous! How dismal seems the morrow. Finally, merciful sleep eclipses your tortured mind. You awake in the morning and how different everything seems. The ghouls, owls and bats, the rats and cockroaches of a diseased fancy, all have disappeared; the new day is a rebirth of courage and confidence. That is the effect of Christmas as its light shines in our hearts. It renews cheer.

Or if not fearful, are you looking disconsolately at life? Are you oppressed by its difficulties, losses, disappointments? Are you mournful because you have made blunders and mistakes and sinned? Are you feeling that your fond dreams are will-o'-the-wisps, and that you must content yourself with compromise, with only a partial fulfillment, at best, of your cherished ambitions and hopes? Religion is more than revelation; it is inspiration; it is the injection of a new force into human life. It celebrates a light which vitalizes and empowers, making possible what is impossible to human wills unaided. It acclaims the experience of innumerable witnesses who have vouched for the effect of this divine infusion, successors, through all the Christian years, of those to whom the author of the great prologue referred, himself included, when he said: "For of his fullness have we all received, and grace for grace."

The light comes from the life. All of the secondary lights of earth are dependent upon the one physical source, the sun, which, however, is not the ultimate source. For what is light? The scientists say that it is produced by the excessive activity of electrons. If this theory is correct, the question still remains: what is the propulsive power behind the electrons; what initiates and sustains their astounding behaviour and guides it to such beneficent uses? And how originated this basic reality of the material universe which is called energy? The scientist abdicates the position of informer at this point, and he leaves us to the solution in the simple, profound and unqualified statement of John concerning the incarnate eternal Word: "All things were made through him; and without him was not anything made that hath been made. In him was life, and the life was the light of men."

If the light that is physical comes from that life, even more certainly does the light that is spiritual.

Therefore, if the light divine, which illumines the soul, is to be known and appropriated by us, we must be in close contact with the originating source—the living Lord. Moreover, if the world is to emerge from its moral and spiritual gloom, we must realize the obligation upon us to reflect and refract that light. We must transmit it to others by reproducing the life of the Master in ourselves. In the light of our Christianly ordered lives they will see the light which reveals, purifies, cheers, and vitalizes.

Therefore, let us have no superficial Christmas. Let us be glad because of the chief reason for gladness. Let us become richer possessors and more effective distributors of the true Christmas spirit now and in all seasons by endeavoring to walk more faithfully in the light of him who is the light of the world, knowing that if we follow him we shall not walk in darkness, but shall have, and shall give forth the light of life.

The Bible for Daily Needs

By WILFRED T. GRENFELL

LIFE, life, life is what men's minds and men's souls need.

Thank God modern methods for really helping our bodies when in trouble are redeeming medicine from the necromancer and the astrologer and making the physician's and surgeon's life daily more satisfactory to his own soul. For the X-ray, the ophthalmoscope and stethoscope, the electro-cardiograph, the microscope, and a hundred other aids to accumulate knowledge—God be thanked.

But there come times when these will not enable us to give either comfort or relief or healing; when they will not make the weak strong or give sight to the blind or power to the paralyzed limb. And these times come to every human being, just as surely as does sickness limited to the body. Therefore, of all God's material gifts to me, the Bible is by far and away the most precious. I would let any man have all I have else first, because it alone always offers what I can find nowhere else on earth.

The wonder and the beauty of our Bible is that to every difficulty and every age it adapts its message; so that to rich and poor, in joy and sorrow, it always brings just what one needs when there is no other source of comfort for bereaved humanity. For neither dollars nor foods—nor even dopes—can filter through our physical casement and satisfy our souls.

Was there ever a time like now, when its brave, strong words of eternal and abiding helpfulness were so needed? It pays me, I know, a thousandfold to read it.

This is my plan—please remember it is only mine—a very, very busy man's, who reads for himself; and not the plan of a preacher or theologian who has time to dig into commentaries and compare original texts—my copy becomes what I must call "a man-in-the-street commentary." Not that I am for a moment discounting "the cloth," but my own training and bent happen to have been along scientific lines.

My comments, then, are the thoughts of a plain surgeon who reads an English version which he can carry in his pocket and who has to be satisfied with what the English words convey—who, therefore, buys the most modern English text obtainable, caring nothing for dignity of expression, nothing for old English, but just seeking the alkaloid from the drug; a man who is willing to trust the honesty of the translators, believing that they are better fitted to put into modern language the real meaning of the old words than he is; and so is thankful. God knows I surely am. For he has given me ten thousand things out of it.

We do not make the reading of the Bible a fetish. We try to read a bit each day consecutively, but we do not always succeed. The odd thing is that the day's portion, beginning where we left off last, seems always to contain a message. I presume it is because all the Scriptures are but parts of one signpost, pointing first forward and then back to the one man who always lived right—*i. e.*, the Christ.

Personally, I always read with a pencil in my hand. I find it keeps me looking for something worth writing down. I only interleave specially studied parts, especially when noting the thoughts I want to hand on to a Bible class. The copy gets too big if you interleave much.

I read mostly the four Gospels—they are the four glass panes of a lighthouse to me—but I like the Old Testament, also, if it didn't take up too much room for one's pocket. When I have used up all the spare space with my notes I get a clean new copy. One comes to the Bible with a new attitude I find practically every time. One comes then to the familiar passages as if one had never seen them before—the daily portion comes like a new letter from the very last delivery; but most letters with all their special delivery stamps and joyful freshness are really only old truths in new lights.—*Reprinted by permission.*

The greatest consideration in favor of daily Bible reading which outweighs all others is that the reading of the Bible is one channel through which the Holy Spirit touches the soul of men. This is not theory or a doctrine, but is a fact attested by countless men and women who have found that as they read the words of the Book there has come into their being a new power of the Spirit beyond the thought of the passage, beyond the circumstances surrounding the incident which is recorded, beyond the truth that it recited. There is this mystical power of the Spirit which becomes effective in human life as one reads the words of the Holy Book with one's soul open toward God.

To read a small portion of the Bible daily one needs a guide. An outline of short daily Bible readings is contained in "The Congregational Hand Book." These readings are intended for busy people and consist of about ten verses. The readings may be used in private or in family worship or as a basis for daily meditations. The selections may seem too short but they have been made purposely so with the hope that more time will be given to personal application of the passage read than in the actual reading of it.

The Congregational Hand Book for 1925

Possible Uses for This Compact Compendium

By CHARLES E. BURTON, D.D.

I HAVE no financial interest in The Congregational Hand Book. I do have a very deep interest, however, in the service which it may render to our churches and want to say just a word, especially to pastors, about it.

The Spiritual Life

Central in my thought is the fact that this little Hand Book makes it possible for every church to ask its people to unite in daily devotions on the same topic, there being a series of readings for the whole year.

Where a church is doing this, the entire spiritual life of the church is naturally unified. The pastor's sermon, the teaching in the Sunday School, the devotions in prayer meeting and other services, are all naturally related to it.

The topics for the Christian Endeavor Society are given and the International Sunday School Lessons.

Denominational Education

We are sinners above most church families in that we allow our children to grow up without knowing anything about their religious ancestry. This little book may be used to drill the people of a church in the fundamental knowledge about their own denomination. This may be done in classes for the purpose if it is desired, or week by week in the midweek meeting. Items of information can be introduced by the use of a little ingenuity. The several societies, if their attention is directed to it, would like to know a great many things which this little book will tell them very concisely. In pastors' classes of preparation for church membership, the information here given is of great value from a practical standpoint. New members coming into the church, especially from other denominations, can have placed in their hands information about their new denomination which they will enjoy and cherish. Churches which publish calendars will find in this little book interesting excerpts in number such that one could be published every Sunday in the year and leave as many more unpublished, all of which would be calculated to educate the church members with regard to their religious fellowship.

System in the Church

In particular the Hand Book calls upon each church to prepare for itself a program of operating, looking to the utilization of every member of the church in some Christian service and also looking to the undertaking of every Christian service which the church should be performing. To this end a model program is suggested as a guide in developing the program of the specific church.

Incidentally, many a church would find it valuable to compare its work and life with other churches as recorded in the Hand Book in an endeavor to find a place in the list of ranking churches in different departments of church life as here recorded.

Reference

Invaluable for reference is this little Hand Book for every Congregationalist who wants to know about who, what and where. There is the directory of denominational offices, state and national; a brief description of our organization, including all the missionary societies; a list of publications of the different commissions and departments; the National Council's Statement of Faith; names of eminent Congregationalists; historical dates; general statistics of the denomination, and so forth.

I want to recommend, therefore, that any church which has not already done so should secure a sufficient supply of Hand Books to give one to each church member, addressing the Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York. The price is four cents per copy.

* *

It Is Not Too Late

By WILLIAM S. BEARD

THIS message will reach the churches on the eve of their Every-Member Canvass, if they are utilizing the first Sunday in December for this purpose. There are certain words, therefore, which it is useless to speak because the hour is too late. There are, however, other vital considerations which may be vigorously urged.

1. *It is not too late to realize what is at stake in the Canvass.* That which is at stake is not the success of the Canvass itself—the Canvass is only a means to an end—neither is it the honor of the church. The real issue in our Every-Member Canvass Campaign is provision for the well-being of the souls of men. The spiritual progress of boys and girls in the local community hangs on the success of the Canvass. Whether they shall have adequate quarters in which to work and study and play; whether their activities shall be wisely guided by salaried leaders; whether the church can fulfill its mission in the parish—these important considerations money largely decides.

In this land and overseas, the unadvantaged await opportunity; the blind and sick await sight and healing; the discouraged await hope. It takes men and skill to bring advantage and sight and hope, but it takes money as well. We seem to have come to a stage in the proceedings where money is that upon which most hinges. Hence, I say: "It is not too late to realize that the conduct of our Every-Member Canvass is a matter of spiritual procedure, and that the souls of men and nations are in our hands as we go about our tasks.

2. *It is not too late to hold one meeting at least for the training of the Canvassers.* It is too late for the detailed and methodical study which might result from a Church Training Institute. A great deal, however, can be accomplished in a single meeting if the program is well planned. Dine the Canvassers. Use the blackboard and mimeograph and posters to present the

program of your church for the coming year—its needs, its achievements, your hopes and desires. Make things definite, concrete, exact.

Use the same devices to bring the great outstanding values of the World Wide Work before the Canvassers. Get an outside speaker if you need one, or, better still, use your own people. Make gifts to the World Wide Work vital and real. Connect them with the progress of the world that now is as well as that which is to come. Utilize your young people for pageantry and drama.

I repeat: it is not too late for one such meeting as this.

3. *It is not too late, friend Canvassers, for you to start on your own account to apprise yourselves as to exactly what it is for which you are going to ask subscriptions.* Secure a set of the Parts and Sections of "Facts." Study them diligently. Get the full sweep of the challenge of the work. Study the financial situation of your church and your missionary agencies. As a basis for your study, use Part II and the Budget folder. Find out how to make your gifts and you, yourselves, live for years and ages, as it is stated in "Guaranteed Survival." Encourage yourselves with the tonic of the achievement of others. It is not too late to secure some very definite knowledge and consequently, convictions about that for which you are going to solicit.

4. *It is not too late for you, yourselves, to make a subscription which represents an advance over anything you have ever given before. It is not too late to get the subscriptions which others ought to make.* See your entire list, whether it necessitates one call or a dozen. Do not be turned down. Do not be content with conventional subscriptions. Use your knowledge to evoke the subscriptions which the character of the work and the givers' ability dictate. Be a salesman; not a "ringer of door-bells." Be an ambassador; not a shamefaced caller performing a disagreeable task. It is not too late to conduct your share of the campaign in a businesslike fashion.

5. *It is not too late for you to do your work as well as you can whether it is interesting and novel or not.* Some churches say they are tired of the Every-Member Canvass and want something new.

Has the day come when our church members must live their lives in Toyland? Are we grown up or are we children? Do we lay-people suppose that our ministers find all parts of their task novel and interesting? Are there not many prosaic days with them? Our representatives at the front in this land and overseas—do they find every day full of lilt and song? Is their work all "mounting up with wings as eagles"? Is it all running through new fields without weariness? I can tell you that there is a vast amount of their work which is like trudging on mile after mile where there is no variety of landscape, and where it is only sheer grit which keeps the tramper from fainting.

Let's "buck up" and put the spirit of the missionaries in our Canvass. The question is not whether the work is novel or interesting, but whether it is a duty. If it is a duty—that settles it. It is not too late to put that spirit into the work.

6. *It is not too late to succeed.*

The first afternoon of the Canvass never tells the story. Often the reason why the budget of the local church has not been raised is not that the people haven't the money or do not want to give it, but they were not seen. The reason the full Apportionment is not raised is not that the church cannot do it, but the blame may be laid on a half-hearted "Follow-Up." See all the folks within two weeks after the commencement of the Canvass. Plan for a real "Follow-Up." It isn't too late to succeed.

Apportionment Receipts

As reported by the Treasurers of all Congregational Societies

Printed at the request of the Cabinet of The Commission on Missions.

	For the Month of October				For Calendar Year to October 31st.			
	1924	1923	Increase	Decrease	1924	1923	Increase	Decrease
A. B.	$40,175	$34,642	$5,533	.....	$441,191	$503,606	$.....	$62,415
W. B. M.....	44,815	51,633	.....	$6,818	217,535	218,655	.....	1,120
W. B. M. I.....	.....	.....	.....	.....	.....	.....	.....	.....
W. B. M. P.....	1,359	401	958	.....	27,044	21,957	5,087	.....
C. E. S.....	9,745	7,612	2,133	.....	99,292	98,498	794	.....
C. C. B. S.....	14,779	12,468	2,311	.....	89,021	87,943	1,078	.....
C. H. M. S.....	12,980	12,429	551	.....	108,957	125,125	.....	16,168
A. M. A.....	22,027	17,618	4,409	.....	159,729	154,439	5,290	.....
C. S. S. E. S.....	3,795	4,123	.....	328	44,765	38,996	5,769	.....
C. B. M. R.....	6,147	5,204	943	.....	64,585	50,957	13,628	.....
Annuity Fund ..	1,854	877	977	.....	18,004	16,018	1,986	.....
Found. for Ed...	4,141	.....	4,141	.....	19,575	.....	19,575	.....
TOTALS	$161,817	$147,007	$21,956	$7,146	$1,289,698	$1,316,194	$53,207	$79,703

Note: This tabulation does not include receipts by the State Home Missionary Societies.

The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.

THE AMERICAN MISSIONARY ASSOCIATION

PRESIDENTS AND PRINCIPALS OF A. M. A. SCHOOLS AND COLLEGES IN THE SOUTH

Principals' and Presidents' Conference, Talladega College, October 24-26

A CONFERENCE of American Missionary Association Educators was held at Talladega College, October 24-26. It was inspired both in its purpose and program. It certainly was in its spirit and direction. For this our wise and efficient Secretary Brownlee is responsible. At our request he has dictated for our pages a sketch which carries with it the flavor of the occasion, the happy influence of which will go through the year in our whole chain of schools.

A fourfold purpose led to the calling of this conference. First, a concrete experience in the fellowship of a common task. Second, the inspiration which can be experienced only through the personal contacts of leaders with leaders. Third, the need of that kind of education which comes only through free discussion of common problems; and fourth, the re-dedication of the responsible persons to the unfinished task which lies before them.

Significant Facts Which Made Possible a Conference, Rare in Its Influence and Inspiration

Every one was there. Every one was in good health and spirits.

Every one was delighted with the progress that has been made in recent years at Talladega College.

Every one reported a healthy condition in faculty and student life, as well as unusually fine cooperation.

Every one reported increased enrollment in upper grades in spite of the steady increases in tuition rates.

Good-will, good humor and happy fellowship prevailed from the beginning to the end, and all discussions were alive and keen, intelligent and profitable.

The conference opened with an address by Secretary Brownlee, in which he sounded four danger signals and called attention to three situations which bid all leaders in Negro education to open their eyes and behold.

Danger Signals

1. *The danger of living on one's reputation.*

The A. M. A. has done a great work. It occupied a large and important place in the development of Negro education. Its name is not mentioned on the outside, however, as frequently as it used to be. We need to wake up and release some of our money and energy for pioneering. There are still new trails to be blazed. The missionary is the pioneer, the one who does things that others have not thought of doing or feared to do. The middle name of our Association is perhaps its most important name. It will need emphasis in the future, as it has been emphasized in the past, if we are to make future history instead of living on past glory.

2. *The danger of being anaesthetized by a mechanical conception of our task.*

We employ more teachers; we offer more courses of study; we appear to be doing more real things. As a matter of fact, however, we may be hamstringing our main purpose. Not all that appears in catalogues and gets a rating of "standard" is necessarily real education.

3. *The danger of getting careless with reference to the uniqueness of our contribution to the race question.*

The race problem is never going to be solved until frankly we empty ourselves of all prejudice and prove ourselves real brothers. This can be done without raising any foolish issues on social equality and intermarriage. Our schools have always been more than schools. They have been veritable houses of refuge. The more I go in and out through the South, the more conscious I become that we stand practically alone in this emphasis on Christian brotherhood. Any principal, president or teacher who does not share this attitude toward the Negro has no place among A. M. A. workers.

4. *The danger of falling into the present, natural tendency toward race segregation.*

Eleven out of twenty-two schools are now under Negro leadership. In the remaining schools we have an average of fifty per cent colored workers. I believe in Negro leadership from the bottom of my heart, but believe much more in racial team work. Perhaps the day has come to mix our faculties, regardless of the color of the principal. If so, the A. M. A. needs to face this problem with the same faith and courage that it faced the necessity of beginning educational work among Negroes at the close of the Civil War. At any rate, there will be a real loss should the A. M. A. follow the natural trend of the day which will inevitably lead to a complete Negro personnel.

Significant Facts Which Bid Us Open Our Eyes and Behold.

1. *We are no longer dealing with adult infants.*

At the beginning of our work, fathers and mothers went to school with their children. This is no longer true. We are now dealing with real adults, real adolescents and real children. As parents are forced to face these significant facts in their own homes, we need to wake up to the same situation in our schools and take a normal attitude toward an increasingly normal situation.

2. *We have produced significant leadership.*

We have Negro men and women who have come through our schools and gone elsewhere for further education, maintaining at all times high standards of efficiency and intelligence. These people are ready to work with us. We need to welcome their willingness to cooperate and to rate their wisdom as we rate the wisdom of any intelligent individual. In other words, we need to free ourselves from the dangers of paternalism and face the future courageously on the principles of democracy.

3. *The South is really a New South.*

The old distinctions of Northerner and Southerner are literally passing away. Economically, the South is more than getting on its feet. The cotton mills in New England are not increasing in number. Meanwhile, cotton mills are being opened in increasing numbers throughout the South and are operating in many cases on a twenty-four-hour per day basis. Educationally the South is alive. State legislatures are voting large sums of money for both white and Negro education. Racially the South is honestly trying to get together. The progress which the Inter-racial Commission has made since the war is noteworthy. The last issue of the Negro Year Book is significant in the number of pages given to the manifold forms in which inter-racial cooperation is taking place. Southern students in both white and colored institutions are receiving instruction which is bound to conflict sooner or later with a religion almost wholly of the Fundamentalist type. The so-called Modernism which has come into the North on a more or less evolutionary basis is liable to descend on the South as a great avalanche. We need to have our eyes open to these facts and order our work accordingly. The A. M. A. particularly has a unique opportunity to be of real service in connection with the religious adjustments that the near future will demand.

Mindful of these danger signals, and with our eyes wide open to the changing conditions, looking the facts squarely in the face as A. M. A. workers, we need, first, to get back on the firing line again, become real missionaries; second, to accept invitations to cooperate with other agencies and forces, and wherever possible to take the initial step leading to such cooperation; third, to make central in all our teaching, preaching and other religious work the fact that the need of the hour is to produce a religious experience that articulates with the common experience and intelligence of today and which can be expressed in common-sense terms.

The Saturday morning session began with an address by Miss Crain, which proved so vital and important that she was constantly interrupted with fruitful discussions. She dealt with problems incident to securing good teachers and the relation between principals and teachers in the schools. Miss Crain began speaking at nine o'clock and was not permitted to give her "finally" until twelve-thirty.

The afternoon and evening sessions were consumed in rapid-fire discussion on subjects presenting a wide range of themes and problems relevant to the conduct of a modern missionary school.

At the evening session Mrs. Wilcox spoke on the signficance of making school buildings, grounds, dormitories, class rooms and dining rooms object lessons in beauty, simplicity and cleanliness.

At nine o'clock Sunday morning, President J. T. Hodges, of Tillotson Teachers' College, formerly with the Inter-racial Commission of the South, inspired the principals with the possibilities of making their schools practical centers of inter-racial good-will. This represents a unique departure in A. M. A. work. Hitherto, our schools have confined their attention largely to questions that have to do directly with educating the Negro, with little if any concern about bringing the white people of the South and the Negroes into friendly and constructive cooperation.

At eleven o'clock the members of the conference joined the students and faculty at Talladega College in common worship, at which time Dr. Lawless preached an inspiring sermon pointing out clearly and

forcibly the distinction between the dogmas of religion and real religious experience. He laid particular stress on the significant fact that no longer will people permit themselves to be deceived by a religion strong in theology but weak in practical, moral and spiritual results. To Dr. Lawless, the work of the A. M. A. is rich in examples of a religion that does things and means something tangible, practical, wholesome and spiritual.

Sunday evening, Mrs. Wilcox closed the conference with a stereopticon lecture on "Congregational World Work," illustrating the work of all the boards and societies. The lecture was attended by the college students and faculty.

Letters have come to the office since the conference revealing the fact that the principals and presidents have returned to their work full of inspiration, courage and high resolve.

Better in Every Way

WILLIAM G. PRICE, *Principal of Gloucester School, Cappahosic, Virginia.*

BEGINNING with the initial conference of American Missionary Association presidents and principals, held at Talladega College in 1910, it has been my good fortune to attend each of the conferences, and I can say without hesitancy that none of these important conferences has been more helpful or more inspiring than the conference of presidents and principals held at Talladega College, October 24-26, 1924. The marked progress and fine optimism everywhere evident at Talladega in the face of difficulties furnished a background that challenged our interest.

There was manifested by all in attendance an unusual spirit of progress; yet it was unmistakably clear that in the wise forward move to meet present needs the abiding purpose of the American Missionary Association remains sure. The presidents and principals seem yet to believe that with Christian helpfulness and time the most backward group may be brought up to the standard of the best. Thus we still find hope in our task of working with "those at the rear end of the procession."

The American Missionary Association yet leads on. It is characteristic of it in this forward surge so evident in all the schools, that there is no effort to move forward in a lockstep unity, but that each institution, not resting upon past achievements, is to go forward, inspiring and serving the needs of its constituency with diversity and flexibility. Thus while one institution is stressing this or that educational project, some other school is trying out another. Through a monthly newsletter, the institutions are to be kept in touch with the forward steps at the other schools.

Educational technique had its due place at the conference, but it stood out more in its true light as a tool.

In seeing the need of capitalizing our progress—the results of our labors—by not dealing with those we serve as mere infants, Secretary Brownlee certainly points to a democracy that has great possibilities for our schools as well as for those we serve.

Fifty Years Ago

From the A. M. A. Magazine, November, 1874

"THE Second Triennial Council of the Congregational Churches of America closed its labors after a briefer session than that of its predecessor at Oberlin. The Committee on Consolidation came to the subject with impartial minds. As to the consolidation of the magazines, we share with the American Board and the American Home Missionary Society the apprehension that such a measure would deprive many old friends of much-valued monthly visitors, and that it would take from the societies almost indispensable aids in collecting funds; that the new and consolidated magazine would make a periodical bulky and costly and read by but a few, and that the demand for a magazine of great literary ability cannot be met if it is yet to be a monthly report of missionary labors. There may be a magazine with fine editorials and essays, but we suppose a missionary magazine is published *to give reports from the fields*, and these can have no more genius than hard-working missionaries can give them. An editor of however great genius cannot create missionary news items, or if he does they will not be of great value as facts."

Today

November, 1924

Here are ten to twelve millions. We must teach them how to live with us and we must learn how to live with them. And there is only one way—the way we have laid out for all others of every blood—the pathway of education. For two hundred and fifty years we denied them a right to be educated, and for fifty years they have hardly been able to get at the crumbs which have fallen from the well-laden table of education where sat the children of the white race.

And yet in a half century their illiteracy has been reduced from ninety-five per cent to thirty per cent. But today Georgia has a million and a half of colored people, and there are for them only two accredited high schools. Alabama is in the same condition, but without one accredited public high school. New Orleans has over a hundred thousand colored people and one high school with a capacity of perhaps seven hundred pupils, and two years ago, for the first time, giving twelve full grades. South Carolina has the following story to tell: In 1922-23 there were 236,613 white and 226,267 Negro children enrolled in the town and county schools of the state. Total salaries for white

teachers, $5,216,915. Total salaries for Negro teachers, $845,909. The average salary paid to white teachers was $835; to Negro teachers, $238. For the transportation of white pupils, $88,904; for transportation of Negro pupils, $53. The per capita expenditure according to enrollment was for white children, $42.41; that for Negro children, $4.95. According to average attendance the expenditures were for white children, $59.40; for Negro children, $7.16.

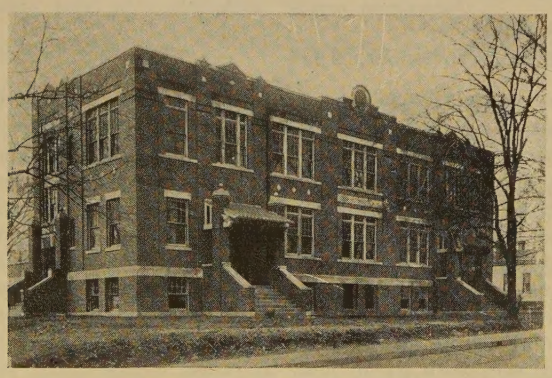
Nevertheless the South is making rapid strides in Negro education. They recognize that ignorance is not an asset, at any time, or with any people, and that if they will save the South the people of all races must be intelligent. Elementary schools are rising everywhere—two thousand Rosenwald Schools have been built in the last decade. Secondary schools are being built and teachers better equipped, and yet vast regions are still without schools of decent standard and employ teachers who have no more than a sixth or eighth grade education. And when it comes to the higher education there just are none, and there will be none for some time to come.

It is here that The American Missionary Association has its record. It was the first on the field and opened Hampton Institute before the Civil War had ended and then came Fisk and Atlanta and Talladega, and others, and for over half a century the Association has been there educating and leading the leaders, the teachers, the preachers and thinkers for this rising race. It has spent millions of dollars in the southern work and today a half million is spent each year for the education of the colored race. The great need is for a half dozen of the best schools, under the charge of the Association, to be developed into colleges, and this means a much larger income; for higher education is the most expensive. For this increase to do this larger work, the Association can only look to its friends who have never failed to answer the call in time of need.

Opening of LeMoyne Junior College

LEMOYNE JUNIOR COLLEGE opened for class work this year on September 15. This was two weeks earlier than LeMoyne has opened for many years. Although the school opened early fully ninety-five per cent of our students entered the first week. The enrollment is fully up to expectations in all departments and much above in the college courses. This latter is due to the fact that over sixty city teachers are enrolled in afternoon college classes.

When it became known that LeMoyne Junior College would offer two years of college work for teachers, Professor R. L. Jones, city superintendent of schools, asked to have LeMoyne Junior College made a training center for the city teachers. This request was granted and courses in psychology and English were arranged for this year. At present, as above stated, sixty city teachers are enrolled in both courses which meet from four to six on Monday, Wednesday and Friday afternoons. It must be understood that both these courses and several others are repeated and good-sized classes are pursuing them at the usual morning and afternoon school hours. At the present time over four hundred students are enrolled in LeMoyne Junior College. This number is larger than enrolled at any time last year.



LEMOYNE JUNIOR COLLEGE, MEMPHIS, TENNESSEE

It is interesting to note the changed personnel of the school. Whereas, last year our junior high school classes were clogged with students, today our upper classes are larger. About seventy-five people are registered for college courses. Our senior class has twelve more students than last year. This means about forty people in this class. Both our junior and sophomore classes are larger, while our freshman class is a trifle smaller. In the first six grades there is an enrollment of one hundred and twenty with the first grade leading for numbers. Over twenty-six are enrolled in this city.

It is also interesting to note the changed attitude of the students in school. Each seems to feel that he is personally responsible for the maintenance of the high standards of the school. There is an atmosphere of work. The study hall and the library are quiet and orderly at all times and there is an increasing demand for books to read. Discipline is reduced to a minimum while absences and tardiness are uncommon. It is a remarkable fact that LeMoyne Junior College is the first college opened in Memphis. Unostentatiously and with the interested approval of many of the white people, LeMoyne is giving high grade college, high school and elementary courses. The City Club of Memphis has promised substantial financial support. The alumni of LeMoyne have contributed twenty-five hundred dollars and will add to this amount year by year. LeMoyne is the benefactor of the Negroes in Memphis and they love and foster it. They are eager to learn about its needs and earnestly seek the opportunities it offers. There is no pretense, no fictitious enthusiasms. Stability of plans and programs marks the opening days of the college.

Founded in 1869; named for Julius LeMoyne, a Southerner who gave $20,000 toward its support. For many years the only school in Memphis and western Tennessee offering high school opportunities to Negroes.

The hundreds of graduates of LeMoyne are filling honorable positions all over the country in almost every profession and occupation.

Rev. Edward W. Huelster, D.D.

District Secretary for the A. M. A., Chicago, Illinois

AFTER seven years of invaluable service, Secretary Frank Newhall White has retired from the Chicago office on account of ill health. He came to the office with many ripe experiences of missionary work in Japan and pastorates in the Central West in some of the most honored and influential pulpits. Dr. White had superior platform ability and indefatigable devotion, and the Association desires here to record its appreciation of his service, and in his retirement to express its affection and gratitude.

EDWARD W. HUELSTER, D.D.

After searching many months the Association was very fortunate in securing the services of Rev. Edward W. Huelster, D.D., who assumed his duties on October first. During the war he resigned his pastorate and became director of the Near East Relief in the State of Ohio. In this service he developed rare executive ability and won the respect and confidence of all the people of every denomination and of no denomination in the state. He had working with him some of the foremost leaders in all the philanthropic, religious and educational work of the state, and it is no small credit to him that for seven years he held this responsible position, retiring to Danville, Illinois, on account of sickness in the family. Dr. Huelster is an attractive speaker on the platform, having had twelve years' experience in Chautauqua work and this, added to his knowledge of financial campaigns, forms a rare combination for a secretary of a missionary society.

Dr. Huelster was educated at Northwestern College and Union Biblical Institute, at Naperville, Illinois, followed by a year's study in the University of Bonn, Germany. He was pastor in Des Plaines, De Kalb, Windsor Park, and Chicago, Illinois, and Sparta, Wisconsin; Homer, New York, and Ashtabula, Ohio.

As the result of his seven years' directorate of the Near East Relief in Ohio President Thwing says of him that he is "a man of intellectual alertness, broad sympathies, rare executive ability and endowed with a splendid spirit of cooperation."

There can be no doubt that the Association and also the secretaries of the other societies can look forward with confidence to an era of promotion and splendid cooperation from Dr. Huelster.

After Seventeen Years

By Principal R. G. von Tobel, *Ballard Normal School, Macon, Georgia*

SEVENTEEN years ago this November, having been graduated from college the previous spring, I decided that I was called to train the youthful mind and was busily engaged in locating a satisfactory position in my home state. Before reaching a final decision, however, I desired the advice and assistance of my pastor, Dr. John G. Davenport, of beloved memory, for many years minister of the Second Congregational Church, Waterbury, Connecticut. It was through Dr. Davenport's advice that I finally decided to cast in my lot with the American Missionary Association. Said he, "You will find no nobler opportunity for genuine Christian service, for our Congregational mission schools in the South are far more than schools; they are centers of Christian influence."

In a few days I had started on my long journey southward,—at least it seemed long to one who had hitherto scarcely ventured beyond the narrow confines of the "Nutmeg State,"—to Macon, Georgia, a city of about twenty-five thousand people at that time, half of whom were colored. I confess my first impression of Macon was not at all favorable. A dirty, disreputable station with filthy surroundings offered little by way of encouragement, and had my pocketbook, instead of being practically empty, contained the purchase price of a ticket back to the "Land of Steady Habits," it is quite probable that Ballard Normal School would never have seen me.

In the light of subsequent events, however, I have always been thankful that the state of my finances made it impossible for me to retreat. Even before I had reached Ballard I discovered that Macon was not nearly so bad as I had pictured it, and after meeting Principal George C. Burrage, who gave the very best years of his life to Ballard, and under whom I was to teach, I felt quite sure of being very happy in my work. It was not long before I became intimately associated with these colored boys and girls and soon learned something of their aspirations, their hopes for the future and, above all, the tremendous sacrifices that many of them were making in order to take advantage of the opportunities Ballard stood ready to offer them. My first definite impression of the work was the feeling that it was tremendously worth while, not merely because Ballard offered eight years of elementary work plus a four years' standard high school course, as against only six grades in the public schools at that time, but especially because of the fact that Ballard filled a unique place in the lives of these people. And as I look back over the years the first impression is still the dominant one despite the fact that Macon now has at least three private institutions offering four-year

BALLARD NORMAL SCHOOL, MACON, GEORGIA

high school courses, and also a public high school with a three-year course. It is that intangible something which makes a life, rather than a mere living, that sets apart our A. M. A. schools from all others. Christian manhood and womanhood are exemplified, and the qualitative values of life find their true place and expression in our mission schools.

Just the other day an old woman, one of Ballard's most devoted friends, stepped into the principal's office. Not satisfied to educate all her children here, she is now making great sacrifice to keep two grandchildren in Ballard. Just to test her I asked if she could really honestly say that Ballard is actually needed now that the colored people have so many other schools in this community. Her reply is typical of the attitude of the colored people toward our A. M. A. institutions everywhere. Said she, "We got a heap o' schools, but only one Ballard, and we couldn't live without it."

It is indeed a far cry from the Ballard of 1907 to the Ballard of 1924. The passing of the years has witnessed great changes, and in many respects a far bigger and better Ballard has taken the place of the Ballard of 1907. In no respect is this improvement more noticeable than in our present physical equipment. The Ballard of 1907 occupied cramped quarters within a few blocks of the business district of the city. The buildings—with the exception of the school structure—were old and dilapidated, with furnishings and equipment entirely inadequate to the needs of the institution. The Ballard of 1924 occupies a five-acre tract out about two miles from town on the edge of the best colored residential section of the city. The school building and the teachers' home nestle most attractively among the pines in a sort of natural amphitheater. Our present buildings are of brick, modern and up-to-date in every detail, and well equipped to meet the needs of the institution. One of the most valuable features of the new school is ample provision for a good library. When we realize that outside of Ballard the colored people have no library facilities whatever, we can easily understand how great a service our library renders the student body.

Many another notable achievement has been accomplished with the passing of the years. In athletic activities Ballard has made much progress in recent years. We place great emphasis upon athletic sports, not merely because we recognize the value of the physical training and development possible through them, but we know of no better method of developing a spirit of fair play and true conduct. An inter-school athletic league includes four institutions and provides such sports as football, basketball and baseball for pupils of high school age. Another league comprising seven schools makes provision for younger students in polo-ball, volley-ball and captain-ball. Ballard is now the proud possessor of two loving cups won last year in these contests.

Ballard has been steadily raising her scholarship standards year by year, and recently our school has won the honor of being placed by the State Commission on the list of accredited high schools of Georgia. And we Congregationalists ought to take pride in the fact that in a total of only nine accredited colored schools in the entire state, three—Allen in Thomasville, Ballard in Macon, and Knox in Athens—are our own A. M. A. institutions.

Certainly no story of Ballard's progress in the last seventeen years would be complete without a few words to indicate the rapidly growing spirit of co-operation on the part of the colored people in the financial support of the school. Moreover, this interest is not confined to the graduates and students of the school. The community at large is becoming more and more responsive to the call for financial assistance. Last spring in a few weeks three hundred and fifty dollars was raised for Ballard. It is of interest to note that even after our graduates go North to the great industrial centers they are still mindful of their Alma Mater. Last year the Ballard Club of Detroit sent the principal a check for one hundred dollars.

The teacher finds it peculiarly difficult to weigh accurately the results of his efforts partly because moral and spiritual values do not readily lend themselves to this method of measurement, and partly, also, because individual life itself is far too short. And yet after

an interval of a few years, he can get some suggestion of what he has been able to accomplish through the lives of his pupils. And so we at Ballard, although at times tempted to feel that results are often meagre and disappointing, yet as we follow the lives of our young people who have gone out from this institution during the past decade or two, we find that there is likewise much that is hopeful and encouraging. Many of them possess high and noble ideals of Christian service which they are today putting into practice in positions of trust and honor in various parts of our country. I have in mind a young man who took first honors with us, a young man of unusual ability, who is giving his life to the service of his people in one of the universities of the South. Flattering calls have come from other parts of the country, but he has resisted them all for he feels that he can best serve his people in the Southland. A gifted young woman was graduated from Ballard some fifteen or sixteen years ago. Dame Fortune beckoned northward, but this young woman had already made up her mind to dedicate her life to social service work among her people in the South. Today she is actively engaged in this work among the hopeless, unfortunate masses of her people in one of the big cities of the far South. As I write, these individuals come to mind; they are not, however, isolated exceptions, but rather representatives of groups of our young men and women who have truly caught the spirit of the Master, and are indeed finding it "more blessed to give than to receive."

I am often asked by my friends in the North if the time has not now arrived for the public school system of the South to take over the work of our schools. The concrete cases mentioned above will serve as a reply to this question. In my opinion the public school will not and cannot duplicate the work of the A. M. A. in those very essentials which make our mission schools unique and outstanding. Book-learning with Christ left out becomes a dangerous tool in the hands of our young people. A Christian school dominated by the spirit of the Master is the only safe institution of learning.

After all is said, the old woman quoted above is eminently correct. "There is only one A. M. A.," and it will indeed be a sad day for the colored people of the South when we withdraw from the field.

A Principal's Fifteen Years

MISS LOUISE H. ALLYN *came into the service of the American Missionary Association fifteen years ago after she had been a successful teacher in New London, Connecticut. A graduate from the College of Oratory in Boston, and a student for two years at the Illinois State Normal, Miss Allyn was well prepared for the splendid work which she has accomplished at Trinity School. In her own words we are given a glance at the record of these years.*

WHEN I look back upon the fifteen years finished in Trinity's service I wonder if I have dreamed the progress we have made. Again, sometimes it seems as if I had been here a lifetime.

When I came Trinity had a large enrollment in all the lower grades, but few in those which were higher. Now the lower grades have diminished while the higher have increased.

We have acquired the manual training department and the domestic science department. A teacher's whole time is now devoted to singing and piano work, and two high school teachers are added to the force. Formerly the principal taught all the subjects in the two high school classes. This means that our teaching force has increased from seven to eleven, one of the new teachers being a man. We have raised the standard of requirement in all classes and hold children up to it. The average attendance is much better. Tardiness has almost ceased to be a problem. Physical education has shown its benefits in the improved bearing and health of the pupils and culture and refinement are marked. Discipline could no longer be accomplished by fear except in the very lowest grades. We have worked for self-government, and some of the old-time friends look with disfavor upon what they term lack of discipline. We have no wish to go back to the days of autocracy if we could.

Four of our graduates have finished a four years' college course; twenty-one have had from one to three years' study elsewhere; thirty-five have taught school; seventeen are still teaching; two have done social service work for years, and one is a minister who did service overseas in the World War.

The people of Athens

A PLEDGE FOR STUDENTS

By Professor KELLY MILLER

I will never bring disgrace upon my race by any unworthy deed or dishonorable act; I will live a clean, decent, manly life; and ever respect and defend the virtue and honor of womanhood; I will uphold and obey the just laws of my country and of the community in which I live, and will encourage others to do likewise; I will not allow prejudice, injustice, insult or outrage to cover my spirit or humiliate my soul; but will ever preserve the inner freedom of heart and conscience; I will not allow myself to be overcome of evil; but will strive to overcome evil with good; I will endeavor to develop and exert the best powers within me for my own personal improvement; I will in all these ways aim to uplift my race so that, to everyone bound to it by ties of blood, it shall become a bond of ennoblement, and not a byword of reproach.

have raised at least twenty-five hundred dollars for the support of Trinity School since I came. We lost everything by fire in 1913 and have since built two good brick buildings, equipping and furnishing both. We have a loyal A. M. A. League Chapter.

The church has grown slowly but steadily except when several families moved North. Our school children are among its most loyal and faithful members. The gifts and the benevolences have increased materially and the members are much better informed in missionary work and much more interested in it. We teachers feel that our place is in the Congregational church, and it is our privilege and duty to do our church work there, helping in whatever way we can, teaching Sunday School, directing the choir, playing the organ, working in missionary societies. The church here has far and away the most cultured ministry, and as a rule the best choir, and now has the best regulated Sunday School, largest in numbers. I suspect our church compares favorably with the other churches in the amount of money raised and in the attendance of the regular morning services.

Our people are liberal givers to every community cause, to the other churches and to Trinity.

The white people have always been cordial to us in the stores, endeavoring to make our bills as large as possible. The churches have considered us excellent patrons at bazaars and suppers, and the white college has welcomed us to entertainments always. We have been invited to visit all the schools and courteously received there and in the church services. Most of the ministers are ready to come out and speak to our pupils, and occasionally white people attend our entertainments and visit our school sessions. They frequently bring their guests and ask us to show them the school. Some ladies have always called on us in our home and we never fail to return their calls. It is only the uncultured and uneducated people who have ever been rude to us. Our mayor is exceedingly kind about seeing that we have lights, police protection and whatever else we state as our needs.

The white people of the city as a rule express their genuine appreciation of the school and what it has accomplished for Athens.

Dorchester Academy—November, 1924

By E. S. RICHARDSON, *Teacher*

IT is with grateful hearts that once again we have been permitted to rededicate our interests and powers to doing the work of our Master and for humanity here at Dorchester Academy, a field which is so urgently in need of cultivation and where the harvest, with the aid of our good friends, will yield an abundance of earnest Christian young men and women who will be able to take their rightful places in the world's civilization. However, because we realize that a great deal of the success we have attained here has been due to the prayers and to the material aid of our friends, we take this opportunity not only to thank you for your continued interest in our work, but for the generous contributions to a very worthy cause. There are few, if any, schools more needed than Dorchester Academy; it stands as a beacon light to a very backward people and community, guiding and directing the faltering footsteps of many of our young men and women to a cleaner and a more purposeful life.

GROUP OF INDUSTRIAL BOYS, DORCHESTER ACADEMY

Dorchester Academy is located in the heart of a Negro population that has very little opportunity for contact with the outside world, except that which is offered by the school. Liberty County, in which the institution is located, is one of the poorest in the state. It is a very unprogressive community, whose modes of living are such as to warrant the urgent need of Christian institutions such as we are trying to conduct. Farming, the chief occupation, is done under very adverse climatic conditions; it is impossible to tell when the sun will bake the seeds in the ground or when the rain will wash the half-grown produce away. This year large crops of cotton and staples were utterly ruined by the rain. It will be impossible for many to obtain any money, so they will depend in a large measure upon the school to furnish them with the necessary clothing and household articles.

Already many parents of the children have sent us word to "membah us and us's chilluns," when the barrels come from the North. Cold weather, rain and other manifestations of nature have no terrors for those who live in the North, but to our community they mean suffering and illness unless the people have been fortunate in securing warm clothing from the well-packed barrels which our friends so generously send us. It would be difficult for us to convey to you the gratitude and thankfulness of the people and faculty

BREWER NORMAL SCHOOL, GREENWOOD, SOUTH CAROLINA

Brewer Normal School, Greenwood, South Carolina

By H. A. BEADLE, *Principal*

YOU ask a word about Brewer's entrance upon her fifty-sixth year.

The "high praises of God are in our mouths" for encouragements that to us are great. Here are some of them:

The personal interest, the unconcealed confidence, the close cooperation in simple, sincere friendliness of the officers in New York with the individual workers on the field.

Brewer's beautiful campus: Flowers, freshly painted buildings, concrete walk to best hospital for colored people in the state, an institution of mercy in the relief of bodily suffering to twenty thousand and more people, which commends itself to the respect and admiration of white and colored, the white surgeons speaking only words of praise and cooperating most heartily in every possible way.

Brewer's faculty: Earnestly Christian, here to render their best service, hours and salary secondary to efficient service; mutually respectful, friendly and loyal; better prepared for higher grade of classroom work than in some years.

Brewer's students: The return of several who best understood our purposes and know most fully our spirit and our requirements. Munroe came about four years ago to us from an ignorant home, ten miles in the country. He worked all summer on a lake steamer docking at Detroit, had been in the hospital part of the time; no bright prospect back at Brewer; had failed in his studies, had but a small part of the money needed for a year's schooling; Detroit offering great enticements. Munroe "willed" to return and is here *doing good work,* although staying out of school one day a week for work on the school farm to help pay his way through school. Three others are out of school a day a week in this same way. A second boy who spent the summer on a steamer from Detroit has too little money to board on the campus but sticks to Brewer and boards in town.

More than in other years our new students have entered the higher grades and seem to be of finer quality and better students.

Short handed in both school and hospital, some of the girls have shown the finest kind of spirit of volunteer service, washing dishes, sweeping, scrubbing paint, mopping floors.

On Brewer Campus: Brownlee Cottage, possibly the only teachers' home in the land with such enduring assurances of Heaven's blessings built into the very structure of the house. The well built foundations are of solid concrete. As these were being "poured," Mr. Hilyard dropped a New Testament into the liquid concrete that the house might be founded upon the Bible. He dropped in a handful of coppers to make it sure that the day would never come when there would be no money in the house. Brownlee Cottage is a beautiful, cozy little home, with water, bath, electricity and furnace.

The North Carolina State Board of Education has taken a new interest in Brewer. The state inspectors are pleased and prospects for accrediting are bright.

The best white people of the city are friendly, the white ministers are cordial, the colored ministers are showing a spirit of cooperation full of promise.

While this cheers our hearts and urges us onward in our work, we are grateful to God for the friends who in all these years have made this school possible; so rewarding in its gracious influence on human life and character.

A STUDENT GROUP AT GREENWOOD, SOUTH CAROLINA

Sierra Leone Revisited

By ORISHATUKEH FADUMA, *Lincoln Academy, King's Mountain, North Carolina.*

IT was in the latter part of 1914, after seventeen and a half years of pastoral and educational work under the American Missionary Association at Peabody Academy, Troy, North Carolina, that I left for West Africa, mainly for the purpose of helping to organize educational work in the Gold Coast.

I found the Gold Coast to be literally a land "whose fountains roll down their golden sand." Under the copper glare of an African midday sun the streets of Cape Coast glittered with mica. In the interior the streets after a heavy downpour of rain glittered with gold dust.

Like a sudden meteor the great war of 1914 burst upon the world. I was then in mid-Atlantic on my way to West Africa. The ship *Liberia* in which I was a passenger was chased by a German submarine. Given up by my friends in Africa as already lost in mid-ocean, I reached West Africa, a surprise to all, and was looked upon as a Lazarus resurrected from a watery grave.

British and French West African colonies took no neutral ground but were determined to save their motherland. In a moment, as it were, the tramp of black soldiers was heard all around. As the war progressed, churches and schools felt the shock. Men were then needed in three battlefields—the field of blood, the schoolroom and the pulpit. My lot fell in the schoolroom.

I accepted the principalship of the Missionary Collegiate School in Freetown. It was left vacant at a time when it was unsafe for me to return to the United States. With the assistance of a brilliant young African teacher, I overhauled the work of the school. As the result of this work, I can now point with joy to graduates and undergraduates of an English university besides a few trained teachers and men equipped for the Gospel ministry.

The government needed men in the field for service in education. My services in those days were asked for, and I accepted provisionally the work of inspector of schools. I was next appointed to the tutorship of teacher training and officer in charge of the Government Model School in the city of Freetown. I worked under the government for five and one-half years and on retiring last October was granted an honorarium of five hundred dollars.

Christian churches of many denominations had my services frequently on Sundays. For struggling Congregational churches in the villages I preached the Gospel of the Living Christ to hungry and thirsty souls. There are eleven independent Congregational churches in the colony with a membership of 1,130, who seemed anxious to link their fellowship with Negro Congregationalists in the United States. There is only one ordained minister equipped for preaching to intelligent audiences such as are seen in the churches of the colony. In a farewell meeting at Waterloo, the leading members and officers of the mother church asked me to feel the pulse of Congregationalists in this country regarding union. Their chief need is the training of young men for teaching and pulpit work. It is to be hoped that no deaf ear will be given to this urgent call. It is the call of missionary strategy.

Elementary and secondary education has had a splendid foundation in the colony laid by Christian missionaries. Religion and morals are taught together and not separated in missionary schools. Religious pedagogy and religious psychology are not known. The wonder is that much good has come out of defective and unscientific teaching.

In the colony proper there is no free school. The Government Model School in Freetown, the capital, is not a free school. It includes elementary and high school or secondary education. The brunt of education is borne by missionary societies which on account of limited purses are unable to hold many good teachers for their work. Supplementary aid is granted by the government, but not enough to meet present-day needs.

Secondary schools are located in Freetown. English and the classics have a large share in their curriculum. The average high school student who completed his course knows more of the English language, Latin and Greek than most college students of the Southern states. Usually, the Junior High School or intermediate department of the high school takes two years of Latin and one of the classics, Latin or Greek, besides French, while the Senior High School takes three to four years in all of these languages, including mathematics and English. No electives have been allowed although the tendency is to elect in the classics.

Two pressing needs in the education of the colony are scientific and industrial education. Missionary schools have been emphasizing the head and the heart without the hand, except the American School of the United Brethren.

There is one university college operated by the Church Missionary and the Wesleyan Methodist Societies. It is named Fourah Bay College and was the nursery of the late Bishop Adjai Crowther, the first West African bishop. In this college students are steeped in classical and theological lore and take the same examinations in connection with Durham University in England as English students, without crossing the Atlantic. But its greatest drawback is the absence of science and educational psychology for teachers. Our men of science among Africans have been African lawyers and physicians, not theologians and school teachers. Now a brighter day is dawning for the colony.

Of my thirty-five years of educational experience, one-half has been in West Africa and the other half in the United States. I have crossed the Atlantic from Africa to the United States four times to receive inspiration, and recrossed four times to take back inspiration, always at my own expense. I have succeeded in awakening interest among teachers in educational knowledge. I am anxious to have them come over to these United States to qualify themselves in the physical sciences, educational psychology and industrial training for the good of our country. Financially unable, they are depending on lovers of the race and humanity to help them accomplish their aim.

A Great Meeting of Christian Indians

By EVERETT LESHER

THE annual meeting of the Dacotah Christians was held at Green Grass, eighteen miles north of Eagle Butte, South Dakota, August 28-31. It was my privilege to attend this meeting.

Superintendent Hertz and Rev. George W. Reed of the Standing Rock Reservation met us at the station. Wagons and automobiles, all that could be secured, had been provided to take us out to Green Grass.

For a day or two Indians had been gathering at Green Grass, coming in wagons and automobiles, some of them as far as four hundred miles distant, and the great encampment could be seen from the summit of the hills even when we were miles away. Clusters and long rows of white tents gleamed in the shimmering sunlight and hundreds of horses grazed upon the meadows and hillsides. It looked like an army encampment. Conspicuous among the smaller tents were two large tents of the American Missionary Association and with the Stars and Stripes, of which the Indians are very proud, flying from the top of a tall pole in the midst, it looked from this distance like an immense circus. In these large tents the meetings were to be held.

A thousand Dacotahs swarmed about the grounds, some visiting, some cooking their breakfasts over camp fires, and others more recently arrived completing their camping arrangements. Scattered about the grounds were the ruins of the Congregational Church building and parsonage which had but recently been destroyed by a tornado. It was among no hostile encampment of warriors that we entered, but among Christian men and women who had learned to love peace and to become reconciled to the loss of their hunting grounds. We were greeted with the friendly hand shake and the cordial "How! How!" from those whose lives had been changed by the Gospel of Christ.

To an outsider the impression made by these Indians was most favorable. They were physically and mentally fine specimens of the Red Man and the appearance of both men and women compared favorably with that of an average company of whites. Many of the young girls were decidedly pretty and dressed as neatly and becomingly as our own daughters and to a rather uncritical eye appeared to be dressed in the latest modes and fashions with vanity bags and all. Not so the older women, many of whom wore bright colored shawls and some carried their papooses on their backs. Short skirts with the older women are taboo and the long skirts worn reminded one of the dust-collecting trails of another age. Compared with the past generation of these people one can see that great progress has been made. Many of them have been to school and some are very well educated. Most of them now speak and understand the English language but in their meetings the Dacotah tongue is used. The distance between the pagan Indian of fifty years ago and the present educated Christian Indian is indeed very marked. He has still a long way to go before he reaches the standard of Christian citizenship which the missionary ever holds before him, but he is on the way, pointed in the right direction, and all things considered he is doubtless climbing as rapidly as did our own ancestors. One of his greatest hindrances is the white man. That the white man is his greatest help and his greatest hindrance may seem a strange paradox, nevertheless it is true. Not all Indians are Christians and they find it easier to copy the vices of the white man than his virtues. It is very difficult to eradicate mental and moral tendencies inherited through long generations. Christianity can do it, but it takes time. It is a matter of growth under favorable influences. It takes time and patience, faith and courage. And these qualities never found more worthy exponents than in those who have been our representatives on the Dacotah mission field from the beginning of missionary work among them.

At this meeting it was my very great pleasure to meet some of these devoted men and women. Dr. and Mrs. Thomas L. Riggs, who for fifty-two years have labored among the Dacotahs; Dr. and Mrs. Fred B. Riggs, who have charge of the Santee mission. Dr. Thomas L. Riggs is the son of Rev. Stephen R. Riggs, a pioneer of Indian missions in Minnesota, coming to this work in 1835. Dr. Fred B. Riggs is a grandson of Stephen R. Riggs. I also met Rev. Jesse P. Williamson of the Presbyterian Board of Indian Missions, a grandson of Rev. John P. Williamson, co-laborer with Stephen R. Riggs in the Minnesota mission. From grandfather to grandson these two families have without a break been connected with the mission to the Dacotahs both in Minnesota and South Dakota.

Here I also met the beloved Dr. Charles L. Hall and Mrs. Hall, who for nearly fifty years have been our missionaries to the Indians of North Dakota, and Rev. George W. Reed and Mrs. Reed, who for thirty-seven years have been missionaries to the Dacotahs. To these heroes and heroines of the Gospel is due, in goodly measure, the progress among the Dacotahs that has been made. Soon these veterans must lay down the burden and younger men will take their places. In Rev. Rudolf Hertz, who for six years has been general superintendent of Congregational missions to the Dacotah people, is found a worthy successor. He is especially well equipped by nature and by training to conduct this work and with the hearty and wise cooperation of those already on the field the present generation will see yet greater advance.

A good opportunity was offered me to study certain phases of Indian life and character during the two days I was present at this great meeting and to observe what definite effect Christian teaching has wrought in changing ideals of thought and conduct.

Those who were present apparently took their religion thoughtfully and seriously. There was no boisterousness, no carousal, no unseemly conduct anywhere on the grounds either by night or day. In prayer they were earnest and reverent. In address their speakers were eloquent and forceful, a fact which I could judge from the effect of their addresses upon the audience. Their singing was not of the hallelujah and ragtime type, but was full of spirit and feeling. Their women were quiet and modest at all times. The men were self-controlled and dignified. In their deliberations they were careful and thorough. They seemed to pos-

sess a keen sense of responsibility for what they did.

A larger per cent of the people present were in constant attendance at the meeting than in any similar meeting I have ever attended. These people came for inspiration and enlightenment. They came for fellowship, to visit, to renew friendships, to find joy and encouragement in mutual counsel. This great annual meeting, indeed, means much more to these people than a similar meeting means to us. For it is the one great occasion of the year that brings them together socially, and many of them make a real sacrifice to attend.

The meeting made a deep impression upon me and gave abundant evidence to justify the work we have been doing among these people. They are "coming up." And while it may be years before the Indians as a race reach the intellectual and spiritual level of the white race, yet no work that we are doing through denominational organization is more needed, more appreciated and more rewarding than our mission to the Dacotah people.

A Fadeless Tribute

The American Missionary Association, which sent Mary Beals, later Mrs. Bruce, as a teacher to escaped slaves, at Amherstburg, Canada, in 1853, when she was a girl of 18, as a result of her request that no money be spent on flowers for her funeral, in August, received a check for one hundred dollars, which it uses for its especially interesting work in Dorchester School, near McIntosh, Georgia.

The A. M. A. Treasury

IRVING C. GAYLORD, Treasurer

We give below a comparative statement of the receipts for October; also a statement showing amount available for regular appropriations and the amount designated by contributors for special objects outside of regular appropriations:

RECEIPTS FOR OCTOBER

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1923	12,931.89	5,067.36	2,866.92	20,866.17	7,930.97	28,797.14
1924	17,262.37	5,034.20	3,739.52	26,036.09	6,705.52	32,741.61
Increase	4,330.48	.....	872.60	5,169.92	.....	3,944.47
Decrease	.....	33.16	.....	.....	1,225.45	.....

Available for Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1923	12,816.79	4,801.86	767.66	18,386.31	7,930.97	26,317.28
1924	17,206.37	4,821.01	1,381.85	23,409.23	6,705.52	30,114.75
Increase	4,389.58	19.15	614.19	5,022.92	.....	3,797.47
Decrease	.....	.....	.....	.....	1,225.45	.....

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1923	115.10	265.50	2,099.26	2,479.86	.....	2,479.86
1924	56.00	213.19	2,357.67	2,626.86	.....	2,626.86
Increase	.....	.....	258.41	147.00	.....	147.00
Decrease	59.10	52.31	.....	.....	.....	.....

SUMMARY OF RECEIPTS FOR OCTOBER

RECEIPTS	1923	1924	Increase	Decrease
Available for Appropriations	26,317.28	30,114.75	3,797.47	.....
Designated by Contributors	2,479.86	2,626,86	147.00	.....
TOTAL RECEIPTS	28,797.14	32,741.61	3,944.47	.....

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR OCTOBER, 1924

Income for October from Investments.....$2,910.09

FORM OF A BEQUEST

"I give and bequeath the sum of ..... dollars to the American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

CONGREGATIONAL HOME MISSIONARY SOCIETY

AN account of the Annual Meeting of this Society, which was held in conjunction with the Annual Meetings of the other Homeland Societies at Rockford, Illinois, November 10, 11, 12 and 13, will appear in the January number of THE AMERICAN MISSIONARY.

Many fine things have been said of the students who served on the field during the past summer. The following comes from Collbran, Colorado, regarding Mr. Kemper, a student of Olivet College, Michigan:

"He threw himself whole-heartedly into the work, attempting anything and everything in a fine spirit. He wrote the weekly news items for our local paper, 'The Plateau Voice'; he repaired and operated the moving picture and stereopticon outfit; he called; he preached; he ran Sunday Schools and autos; rode horseback; even did janitor work to help us out. I will never forget one Sunday night. He had gone to Parker Basin in the Ford, with portable batteries and moving picture equipment. At half past ten he had not returned, so we set out for him in the Reo truck. Clearing the six-mile divide, we found him, stuck, refusing to climb the grade. One light only remained. Behind him a thunder storm was crackling and rumbling and in the brush on either side coyotes yelling like a pack of Indians. Kemper was still faithfully cranking the car. He said he planned to stay all night with it, then get help and come home."

During his recent extended trip into the Northwest, a pleasant and unexpected reception was given Secretary Frank L. Moore, at Wallace, Idaho. The pastor, Rev. Wilfred Withington, was ill and in the hospital. But when Secretary Moore arrived, he found that the trustees and their wives had arranged for a dinner at one of the homes to give him welcome. Nearly a score sat down to the bountifully laden table, after which the chairman of the trustees, expressing regret at the absence of the pastor, introduced the secretary by saying that they would like to have him tell them all about home missions that he could in an hour. All seemed eager to know of the work the Society has been doing in helping plant religious institutions in the Coeur d'Alene region during the past three decades. While the church at Wallace is self-supporting, it loans its pastor to the mission church at Mullan, seven miles away. Plans for securing a parish house either by enlargement of the basement or the securing of a dwelling that would answer the purpose, were actively discussed. Mr. John R. Barton, of Yale, a summer student, was the able assistant to the pastor during the past summer. In speaking of their need of a parish house, one of the trustees said, "Send us Barton next year, and we won't need a parish house. He is worth more to us than an institution."

The Home Missionary Society's material for use in the Sunday Schools of the denomination during January is ready for distribution. This year there has been a departure from the dramatized presentation of our work and an illustrated poster has been prepared which gives, in attractive form, brief descriptions of three fields in the Department of Foreign-Speaking Work, with supplementary material containing fuller information about them. There is also a story of a visit made by Sunday School pupils in the airship "Pilgrim" to certain parts of the country where important missionary work is being done. This story is the first of a series about air journeys to different parts of "The Land of All Nations."

We wish also to recommend to superintendents and teachers the circular, "Home Investments," which gives a list of objectives toward which the children and young people may contribute. Samples of the C. H. M. S. material will be sent to all Sunday School superintendents early in December. Extra copies may be had upon application to the Society or to Herbert W. Gates, D.D., 14 Beacon Street, Boston, Massachusetts.

The following statistics concerning our Northern Negro churches are illuminating: Six churches have staffs of community workers. Three have one worker each; two have three and one has nine, making a total of eighteen engaged in community work in addition to the pastors. Of the thirty churches, seven are self-supporting and four partially so. Two of the organizations are entirely new—Plymouth, Detroit, and Grace, Harlem, New York City.

The following extracts from the Report of the Board of Directors to the Wisconsin Congregational Conference mention two objectives for the current year which we record for the encouragement of friends and supporters of our city and rural work: "This year we have added to our committees of the Board a Committee on Rural Life. The state that leads the nation in dairy products should present unusual opportunities for rural work. Dr. Malcolm Dana, secretary in charge of rural work for The Congregational Home Missionary Society, came to the state in June, by invitation of the Board, for rural survey and for conference with rural workers.

"At the same time we do not forget our cities. Secretary Royce, of the Home Missionary Society, who has special charge of the city work throughout the country, spent some time in the state making a survey of Kenosha, Racine, Milwaukee and Madison, with Superintendent Faville and others. As a result of the facts that were put before the Board, through this survey and the experiences of other states in dealing with city problems, it has seemed to the Board that the Conference should take a definite step in the extension of its work in our cities. It therefore recommends that the Conference cooperate with the Milwaukee churches in the development of new work in unoccupied territory in the city and pledge to such work the financial support of the Conference."

Meeting the Crises of Life

By REV. WALTER H. ASHLEY, *New England, North Dakota*

NEW ENGLAND CONGREGATIONAL CHURCH

THE New England - Regent - Pleasant View - Havelock field lies in the southwestern part of North Dakota, not far from the Bad Lands. The region is semi-arid, with an altitude of from two to three thousand feet. The Cannon Ball River — so-called because of the rounded stones that are in its bed —flows through from west to east. The land is rolling prairie, treeless, save along the banks of the river. Buttes give variety to the view. There is Black Butte, the highest point in the state; Rainy Buttes, named because they seem to attract the clouds; Tepee Buttes, looking like a large Indian encampment in the distance, and many small isolated buttes. Some of these buttes are composed of burnt clay called scorio, left, doubtless, as a result of fire in large beds of lignite coal. This scorio makes splendid roads, much better than gravel. There are still huge beds of coal which made settlement possible before the coming of the railroad. The settlers still go to the banks of the river or into the ravines and mine their own coal. Havelock is a hamlet of miners. Between it and Regent there is a series of commercial mines. It is hoped that the day is near when some profitable system of briquetting will be discovered which will add to the wealth of the state.

In the early days this was a cattle country. When the through lines of the railroad made it known, settlers from all parts of the country came to share in the fertility of the soil. A colony from New England gave the name to that village and brought with them the ideals of their former home—the church and the school. Years of drought and the long distance from the railroad caused them to remove to Dickinson, and though their church eventually became part of a hotel, another house of worship took its place, and their district school is now a first-class high school, with a fine building.

The homes were sod houses, or shacks of rough lumber, lined with tar paper. The life was isolated and dreary. From two to four days were needed to get to the railroad for supplies or to haul the grain to market. Later, the Milwaukee Railroad built a branch from McLaughlin to New England and grain elevators became prominent marks of the hamlets along its line. In those days the farmers expended their profits on more land and more agricultural implements, and mortgages at high rates of interest were put on all they possessed. But the years of plenty did not follow each other. There were also years of drought, grasshoppers, rust and hail, when the "fat years" were consumed by the "lean" ones and even land became a burden.

The war also had its share in the setback. Farmers were urged to sow wheat and they did it, at great expense, for seed and labor. Then came the slump, with no market for the wheat. The returns were not sufficient to meet the cost and all that the farmer must buy was far beyond comparison in price.

In this country people talk of cities when referring to towns which have a population of less than one thousand. Perhaps that is natural in a sparsely settled region which does not average a family to a square mile. In the summer, with fields of growing grain, plains covered with grass, many varieties of flowers, the sun shining by day and the nights cool and pleasant, there is every call to contentment and happiness. But when winter sets in and the roads are impassable, the isolation becomes intense and there is need of faith and trust in God and the fellowship of men. There is a tendency to "let go," not only within the house but in social relations. What is the use of bathing and putting on good clothes? Of washing dishes three times a day? Of washing white covering for body, bed or table? Here is where the farmers' organizations, the church, the Ladies' Aid come in as a saving means for body, mind and spirit.

The majority of the population is foreign, mostly from northern Europe, and members of the Roman Catholic and Lutheran churches. The minority belongs to every branch of the Protestant faith and to none, and those who worship at all meet in the Congregational church.

Some years the winter storms do not hinder auto traffic and the churches may have services with a regularity equal to the average rural community. At times the railroad is blocked for a week and the farmers return to the horses and sleds and the slow pace of former days.

The character of the people is usually revealed in times of trial. Occasionally abundant prosperity shows it, but more often it comes out clearly under adverse conditions. Three years ago the writer took an early

BOYS' AND GIRLS' CORN CLUB ON PICNIC DAY

vacation in order to attend the National Council meeting at Los Angeles. When he left there was a prospect of a fair crop. No word to the contrary reached him. On his return, he was surprised to find nothing in the fields to harvest. No rain had fallen and the hot, dry winds had burned everything up. Farmers were trying to gather stunted Russian thistles for fodder. A committee from the churches met with the pastor to consider the future. It seemed pretty hopeless. There had been no Joseph to lay up a store for such a time as this. The people felt that the church and the minister were needed more than in prosperous years and that it was not a time to say, "we can't." The Home Missionary Society came to our help and the regular grant to the field was doubled.

The following winter was unusually severe. The snow was deep and seemed never to lie still. For three months there was no traffic except with horses, and then only across fields or prairies, for the "cuts" in the roads were filled. Horses and cattle perished of hunger and cold. Acres of land were pawed over as thoroughly by the horses seeking what little food there was under the snow as if it had been done by a plow. Cattle that had been wintered on Russian thistles and old straw, with a little imported grain, died in the spring for the want of bedding. Clothes were repatched and worn. The clothes line revealed how close to nature the proud people had come. Some merchants left their partners to carry on the business while they sought employment elsewhere, thus reducing the demands on the home store.

When spring came the future crop was mortgaged for seed or a share in the crop was given. That was the year of the community prayer meeting. May was passing and there was no rain. One man said, "We have asked aid of the county, the state and the nation. Is it not time to ask it of God?" A day was appointed and while the people were gathering the rains began. A good harvest followed.

What of that year in the churches? No increase of aid was asked from the Home Missionary Society. The minister was paid promptly and in full, the influence of the church was multiplied and the people "thanked God and took courage." Out of the harvest of the following year they paid off their debts on the churches in New England and Regent and put two good coats of paint on the buildings.

The field is too large for one man unless he imitates the farmer, who, to increase his acres, stubbles in the seed.

The churches should have a regular weekly service and the two larger villages need a resident pastor. "The laborers are few" and the treasury of the Home Missionary Society is not overflowing, but our people are looking forward to the day, not far distant, when Hettinger County, North Dakota, will have its quota of inhabitants and be fully manned for the spiritual harvest.

On the Mexican Border

By REV. MORLEY O. LAMBLY, *San Antonio, Texas*

SAN ANTONIO is unique among American cities. It has owed allegiance to six flags. Originally Mexican, it still has its Latin atmosphere and Spanish architecture and its historic missions of the Franciscan monks, the oldest dating back to 1690. The city's Mexican population at present is twenty-nine per cent. The Negro population is only eight and five-tenths per cent. The Roman Catholic church is strong and has its state headquarters here. Several large schools and colleges and many charitable institutions are under its care. Most of the Protestant denominations are represented and it is estimated that Protestants and Roman Catholics are about equal in numbers. Two years ago the Protestants celebrated the seventy-fifth anniversary of the organization of their first church in the city. Two Evangelical denom-

inations are large in numbers and influential in standing and largely dominate the Protestant religious activities of the place.

This old "City of the Alamo" has a Congregational church. It was organized eleven years ago. Eleven years is a comparatively short period out of the two hundred and thirty-four years of church activities in this community, but during these few years the Congregational organization has been making important history in the city's religious life. The strategic location, the attractive church building, the growing membership of aggressive, organized workers and a well-graded Church School testify to a serious Christian purpose with a resultant, consistent, corresponding self-sacrificing service.

When plans were completed to buy property at the junction of two main thoroughfares and to erect a house of worship the Church Building Society made a generous gift and a substantial loan. The Home Missionary Society has given, and still gives, graciously the much-needed financial aid. To Dr. Charles A. Riley's wise leadership and indefatigable efforts are due the enlisting and organizing of the majority of the members, the churchly edifice, the convenient manse and the attractive grounds. It is also true that for the present prosperous conditions, the results of co-operative efforts, much credit must be accorded to the purposeful, patient, consecrated Christian women and men who heroically agreed to undertake a noteworthy task and actually accomplished it. Through years of slow movements, many delays and frequent discouragements, they kept their vision clear, their faith strong and adhered tenaciously to their original purpose to organize and maintain a Congregational church in this city, where obviously there was needed such supplementary Christian service as our church can render; and they, with the cooperation of an enlarging church membership, have been rewarded by all the church is and has, and they shall be further richly compensated by what the church shall become, by God's grace, in a near future, inspiringly bright with spiritual promise.

The church was organized with thirty-five members, and notwithstanding the losses it has suffered it has now one hundred and seventeen. Had the church been organized twenty or thirty years earlier it would by this time be very much stronger in membership and more influential in the city. Many Congregationalists had moved to San Antonio previous to 1913, and not finding their own communion entered the churches of other denominations. It has not been easy for them to withdraw from organizations that had become their church homes and in whose Sunday Schools their children had been reared. A local minister recently informed the writer that he could name at least one hundred erstwhile Congregationalists in his and other churches in the city. Occasionally prodigal Congregationalists attend our services and smilingly affirm they like the old home atmosphere; and ever and anon homesick ones come back.

The Congregational church, with its open-minded, free religious spirit, its simply-stated and sufficiently inclusive Scriptural principles and its openly democratic organization, has a peculiar advantage here, though it is comparatively little known and somewhat misunderstood. It is regarded by other denominations as pronouncedly liberal, and by those disposed to criticise the church adversely, it is declared to be too much so. The emotional appeal largely prevails in religious services and the old type of revival meeting is frequently held. One man in all seriousness told the writer that he had been informed that those who did not believe anything joined the Congregational Church and another, seeing the name in connection with other churches, sought information of the history of the church called "Congregational" in an encyclopedia and was agreeably surprised to find the sort of church he had long thought should be organized, and there he made the discovery it had existed in America since the landing of the Pilgrims. He called on the minister for further information and later united with the church. The attitude toward the local church, however, has been gradually changing. Its members are active and prominent in welfare and religious activities, civic and social clubs. The members of the Women's Society, in cooperation with other church societies, sew regularly for the children of the Protestant Orphans' Home and are active in the city federation of Protestant societies. The members of the Men's Club spoke at our monthly Sunday evening forum during the winter and the young people of the Church School have put on missionary pageants before a large audience. The Christian Endeavor Society entertains at the army camps and in the City Army Young Men's Christian Association and has been invited to cheer the sick folks at the hospital. Among the winter tourists are Congregationalists who attend our services, many of whom cooperate with us in our work, rendering practical assistance. The church is often called upon to give financial aid and spiritual comfort to Congregationalists of the North who have come here seeking health. The minister is a member of the City Ministers' Alliance, of which he is the treasurer, and participates in its activities; he speaks at lunches and frequently addresses civic, fraternal and welfare meetings; he conducted the Bible studies at the City Army Young Men's Christian Association during the winter and often preaches there at the Sunday vesper services. Excerpts from his sermons appear frequently in the papers.

The church property is located in a populous residence district, and at the time the church building was erected there was no other church organization within a radius of at least a mile. Other denominations have since built in the vicinity, but none as yet is very near. Had the church been erected in the downtown district, as some members desired, it would have been at a distinct disadvantage among several large and wealthy congregations, with elaborate equipments, leading preachers and strong musical programs. Our members are scattered far over the city's large area and a downtown location would have been more easily reached by those obliged to use the street cars. But wherever the church might be located it would be far from a number of Congregational families.

The growth of the membership may seem slow but there has been a steady addition of substantial members. The church continues constantly to add to its numerical strength and in its quality and serviceableness; and therefore the growth is manifestly wholesome and decidedly encouraging.

The building, with only an auditorium, has no adequate provision for Church School work. The growth of the school has been steady notwithstanding this serious handicap. With a membership of nearly two hundred we are delightfully embarrassed. Being in the residence district many children of the neighborhood attend and the Beginners' and Primary classes are large. Two classes are obliged to meet in the vestibule. Two others are crowded out of the building entirely and meet in the manse. One class of Intermediate boys has become so large that it has been forced to seek a meeting place in a tent erected in the yard. This class of boys in their splendid fidelity and actual help to the church deserve better class accommodations and equipment. The Church School is planning to open a mission school in the unchurched East End. This school is the outstanding success of the church activities and has in it the promising material of a stronger organization later on. Parents belonging to other denominations were recently induced by their children, who had become members of our school, to unite with them in the membership of our organization.

The debt on the property is large for this comparatively small congregation, and is enough of a burden to require constant and careful effort in its reduction. It is young yet, but old enough to vote at every meeting in which financial expenditure is considered. It holds the balance of power and enforces retrenchment. But the generous consideration of the Church Building Society has lightened the weight of the burden and has given the members needed encouragement and a sense of grateful appreciation that has deepened their determination to meet promptly and fully their payments.

The church members are truly a compact Congregational family, without faction or friction and functioning facilely. The women cooperate in an interest and devotion that make their organization a going concern. The church is exceedingly fortunate in having in its membership earnest-minded men who are honestly interested, delightfully loyal and constantly ready for service. The trustees are men of business experience and give gladly the benefit of their vocational success to the business administration of the affairs of the church. With such women and men and young people the church is destined to continue to grow and to become an integral part of the city's religious activities. The refreshing response of the church to the city's challenge to give what it has for the religious betterment of its civic and social life has already assured success. The members are courageously accepting the opportunity of the mission of Congregationalism. In the light of all the facts the investments of the Church Building Society and the Home Missionary Society were eminently wise and more and more demonstrably productive, while the spirit and cooperation of the members guarantee not only a protection of these investments but a richer return in due time.

The Home Missionary—An International Mediator and Advocate

By REV. JOHN GALLO, *Braddock, Pennsylvania*

NOTE:—*Mr. Gallo is pastor of our Bethlehem Czecho-Slovak church in Braddock, Pennsylvania, a suburb of Pittsburgh. His people need assistance in painting their building within and without. An illuminated sign would help greatly in attracting worshipers. Will somebody furnish it?*

EVERY thinking man and woman will admit that America is the most glorious and wonderful country in the world. For this reason millions have crossed the ocean from every land in years past, and thousands are still turning their faces toward it, striving to enter as though it were the only spot on God's earth for comfort and happiness. One secret of this immigration is the enormous financial and industrial prosperity of our land.

But because of this colossal financial prosperity we are in great danger of spiritual and religious apostasy and bankruptcy. We must admit that there are some things wrong with our beloved country at the present time, both politically and spiritually. Corruption is all too prevalent. The daily papers are filled with stories of crime. Murders and suicides, divorces, drunkenness and robberies—how often they come to our attention! People apparently pay more attention to their automobiles than to their religion. Theatres and movies are better attended and better supported than our churches. The family altar is almost a thing of the past.

Someone may call me pessimistic. Someone may say, "Hold on, brother, hold on! Why do you not look at the bright side?" Well, praise the Lord, there is a bright side, too, and I am delighted to look at it; but to look at the bright side only, overlooking the dark side, is both unwise and sinful.

I would rather be a pessimist with Noah and build the ark than be an optimist with his opponents. I would rather look sin in the face with Jesus and preach the Gospel. I would rather be a pessimist with Paul the Apostle and be persecuted than to say: "Peace, peace" with many of the worldly, pleasure-loving Christians of our day. Oh, I wish and pray that we all may see that a grave situation confronts our country and our homes. The newspapers prove that there is great unrest and ungodliness in our country.

When we see these things, what shall we do? Is there any doctor to heal the sickness? What remedy shall we apply? Shall we stop immigration? It might help a little, but what about those immigrants who are already in our country? Shall we send every foreigner back to his own land? No. It is impossible, for the majority of them are American citizens. The remedy is Jesus and his Gospel, and The Congregational Home Missionary Society is an instrument through

which he is working mightily, applying the remedy to our sick people and fellowmen. I am proud to be its missionary. Hundreds of our Czechoslovak people, who have been converted, praise the Society for its splendid efforts in bringing them to a knowledge of Christ.

The American people ought to be glad to see the immigrants coming from every land. We should welcome every one of them. Most of them are hard-working people without whom our country could not prosper. But at the same time, we ought to do our best to give them the Gospel of Jesus Christ. The best way to protect our homes and families is not to increase the police force; neither is it to build more jails. It is to preach the Gospel to every foreigner and immigrant. Christian work is the only preventive against evil and the only preservative of that which is good and essential.

REV. JOHN GALLO AND FAMILY

My work as a missionary is mostly a personal work. I visit people from house to house, white and black, rich and poor, Catholic and Protestant, giving away tracts and religious literature in almost every foreign tongue. Yes, the missionary is truly an international mediator and advocate. I have found many families in trouble and despair, but the Word of God, which is powerful unto salvation, has found its way into their hearts, and set them in a good order of living. I also visit our hospital in Braddock, praying with and comforting the sick people, who are very approachable. When Jesus said, "I was sick and you visited me," he meant us to visit our hospitals with a comforting word as often as possible.

Another blessed feature of our missionary work is the open-air meetings during the summer. It is hard to get our foreign friends into missionary churches; therefore, we go after them on the street, and they listen with eager attention. One of our young men told me just the other day that if it were not for the street meetings he would never have found salvation. There is another man who moved to Michigan not long ago. In his letters he often mentions the street meetings which were a means of his conversion. He has bought a folding organ for us to be used at our gatherings, as a token of his conversion.

It is a great joy and pleasure for me to be a missionary, although it is hard work and has many difficulties. Some people receive me gladly into their homes, but many others almost chase me out. They are warned in their churches not to listen to me or read anything from me. Especially are they forbidden to read the Bible. Take the Bible out of the lives of the American people and your life and property will be in great peril. Take the missionary work out of America and you may surely prepare for revolution and war. If there were as many volunteers for missionary work as there were volunteers for the last war, if there was as much money given for missionary work as was given for the war, the whole world would be a safe place in which to live. We could send out missionaries to every corner of the world, but we should begin at home. "First cast out the beam from thine own eye, and then thou shalt see clearly to cast out the mote from thy brother's eye." In God's good time this will come to pass.

May God help us to prosper spiritually and financially that we may send the Gospel into every corner of the earth!

Meeting the Requirements of a Western Community

By REV. FRANKLIN C. BUTLER, *Gaston, Oregon*

GASTON is a little town about thirty-five miles from the metropolis of Oregon. It is beautifully located on the eastern slopes of the Coast Range, overlooking the Tualatin Valley, with its fertile fields, grazing cattle and blooming orchards. It is a rural town, having no manufacturing interests of any kind. It is, however, the center of a large farming, dairying, fruit and walnut business. There are a number of business houses and a bank, a good modern school building, with a four-years' high school course. The people are not rich in material things and because of the lack of means the church has been woefully handicapped in carrying out a community program. For a number of years the people were without a pastor and were entirely dependent upon "supplies," but they kept together, carried on the Bible School work and sent their money for benevolences regularly. The church is a one-room building which has to be used for all religious and social purposes. In the fall of 1920, the present pastor was asked by the state superintendent to

come and look the proposition over. After two or three visits a unanimous call was extended to him to take up the work. The congregation is not very large. There were about forty resident members and there were seventy members in the Bible School. But all applied themselves to the task and by persistent hard pushing and pulling the work soon started on the upgrade. There was a line very distinctly drawn by the "outsider," much more marked than the writer has found on other fields, but it began to be felt less when the people realized that the church was by no means a "seclusion" but rather an "inclusion" society.

The opportunity for expansion in a rural community is not as great as it is in towns and cities. The population is much more likely to be a fixed one and this particular community is no exception to the general rule. It does not grow in numbers and there is little shifting of the population. Our membership covers a territory of about ten miles, but very fortunately the distances can be compassed by auto the year round.

The activities of the church are not confined to strictly religious work. For instance, two years ago the pastor arranged with the State Agricultural College for a course of three lectures on different methods of farming and this year the governor of the state agreed to give a lecture in the church.

About a year ago it was found that the Bible School had grown to such an extent, as had many other activities which we desire to foster, that the lack of room was a serious handicap. Accordingly, a building program was arranged by the pastor and the trustees and pushed to a successful conclusion. The entire community responded to the call and with the help of the Church Building Society we were able to add to our present building. When completed, this will give us a social room where more than a hundred people can be seated at one time, and also a well-equipped kitchen. We will have the best place in town for any kind of social gathering. A good auditorium, to be used for worship only, will seat ninety people, and when the reserve room is opened up, two hundred can be accommodated. There are also classrooms for Bible School work and Christian Endeavor. With the completion of this building we expect to be of much larger service to the community.

Last season the church raised its benevolence budget in full and came to the close of the year with all bills paid and money in the treasury. This year the budget is provided for also and it has required self-denial on the part of the people to do it.

The duties of the minister are many and varied. He is called upon to officiate at funerals and weddings far and near. On one occasion I journeyed to a house which was more than a mile off the main highway over dirt roads, to perform a marriage ceremony. It was late in the fall and the rains had made the roads impassable for the auto, so the groom said he would arrange to have a team meet me at the end of the good road. The wedding was to be held at eight o'clock in the evening. The minister arrived at the destination, but no team appeared. After he had waited half an hour in the rain, a boy appeared and passed on the information that a walk of a mile in the pouring rain was necessary. When the preacher arrived at the home of the bride, the rain was dripping from his coat sleeves. After the ceremony had been performed and the wedding supper served, with the aid of a lantern he walked back to his car. There are many services which require a drive of seventy-five miles, but it is for the Master's sake, and we find great joy in it.

AN ANNIVERSARY GATHERING

Cultivating Comradeship

By REV. SAMUEL PEARSON

NOTE:—*The many friends of Mr. Pearson will regret to learn that he has been obliged to give up his work at Okarche, Oklahoma, because of ill health. He and Mrs. Pearson have seen many years of service in real frontier towns, and their unfailing cheerfulness, kindness and helpfulness will long be remembered by the people with whom they have come in contact. We wish for them a speedy return to health and the work they love so well.*

FEELING the need of a change of scene early last July, the mistress of the manse and the writer decided that if our brethren in the ministry were as homesick for a sight of "Our Folks" as we were, it might be well to run in on them uninvited, with cheerful greetings and the glad hand outstretched.

And that was all the baggage we loaded up with. We figured out a somewhat neglected trail. A drive of one hundred and twenty miles in the service car brought us to Carrier, early enough in the morning to find our state moderator hoeing in his garden and his good wife directing the setting-up exercises of the wash tub. We found that they, with their widening circle of parishoners, were planning for a twenty-thousand-dollar new church building, and with aid from the Church Building Society, supporting the

present year's promising crop outlook, it is hoped this timely vision will be realized.

Driving on to Goltry, we exchanged greetings with Pastor Milford, who has been putting over an athletic

THE CAR THAT CARRIES THE PARSON

program in that rural parish, to the delight of the boys. Goltry has had a succession of pastors—six, I think, in the past eight years. But it is a most inviting field for a pastor who wants to do a constructive, patient, Kingdom-building work. While we were talking with Mr. Milford, a man who was his near neighbor came and introduced himself, stating that he had known us thirty years ago at West Point, Nebraska. We dined with him and then drove on, through Helena and Carmen, to our former field of work at Waynoka.

We were obliged to take the Buffalo Railroad to Doby Springs, a real home missionary field, which we reached in time to spend Sunday. This is a parish where flexible conditions await the potter's skill and purpose. There is nothing ready made, except a church building and parsonage. At nine o'clock Brother Harvey Omo took charge of us for the day. He is the fifth heroic missionary in eight years to dare isolation with the homesteaders and renters in this large parish. We are responsible as a denomination for the spiritual welfare of the region, and as the children who live there today scatter over the land they will bless us or blame us according to our use of the stewardship. Brother Omo has three regular appointments besides Doby Springs church. Two of these schoolhouse points have church organizations at present, and the other is planning to organize.

There were twenty-seven in Sunday School—a few more in church that day. Brother Omo preached a short sermon which held the interest of the congregation. He is earnest and sincere. His voice has the range of God's out doors. Mrs. Pearson and I fell under its spell and thanked God that some one was preaching the glad tiding to these good people. We both followed Mr. Omo with addresses, our sympathetic, yearning hearts restraining the longing to be thirty years younger, that we might be worthy of such a challenge.

After a hasty luncheon we boarded the service car and drove to Greenleaf Schoolhouse, where Mother and I spoke to the people. We drove from there to the Lone Star Schoolhouse, and had supper with a family who had formerly been members of the Doby Springs church. About nine o'clock a fine service was held. We spoke to this eager group of people and were glad to encourage the young folks to organize a Christian Endeavor Society, which they plan to do immediately.

Next day we reached Waynoka, where the women had arranged to have Mrs. Pearson speak on missions and the apportionment. Forty-five women, a few men and some children gathered at the church at two o'clock, the hottest part of a hot day, and after an hour's address asked for more. Ice cream, cake and an informal reception cemented our hearts more closely to this loyal and devoted church. The pastor, loyal in promoting our denominational program and doing fine community work through the church, fits the situation well.

Our next stop was at Medford, where the pastor is as successfully bringing the church to a place among the strong organizations of the state. We motored on to Drummond, spending the night with the minister, who seems to have found the place where he can do his best work. The people have rallied around him and the Sunday School and church have grown to such an extent that they are talking of remodeling the building in order to care for the growth.

We went through Kingfisher, and took dinner with the Okarche pastor, Mr. Ollis, and his family. He is holding the ground in his larger parish and has accomplished wonders. Readers of this magazine will recall the article which appeared in the July issue. He holds a high place in the regard of the people of the town and community.

And so we returned home, refreshed, encouraged, having seen with our own eyes our brethren and their endeavors, happy in the comradeship of men and women who are doing what they can to make this a better world in which to live.

A Church Work in the Texas Panhandle

By REV. JOHN M. PEYTON, *Friona, Texas*

THE town of Friona is located near the center of Parmer County in the Panhandle of Texas. It has about two hundred inhabitants and there are only two other towns in the county of the same size. It will be seen that there is plenty of room in the county and district for a very much larger population.

The Friona parish covers about half the county. Distances between houses are great and it is only by means of the missionary Ford that we are able to call on our people once a month. It is not an infrequent occurrence to find people living many miles from their nearest neighbor, with no car and no telephone. When the terrible snowstorms appear they are unable to get help of any kind, no matter how badly it may be needed. Only last winter two little children were lost in a blizzard and were frozen to death. They lived nine miles from Friona, no great distance, but the weather conditions made it very hard to get assistance

to them. Finally, some of our people managed to get to the home of the mother, a widow, and the family was brought into town on sleds. The children were dressed for burial in the basement of our church and the mother was cared for in a private home.

Under such conditions pastoral visits are usually warmly welcomed by the people and we regard them as a most important part of our ministry. When we make our rounds we always take with us papers and magazines and they are a source of real pleasure to the lonely dwellers on the prairies.

It is our aim to make Friona a center for the parish. We hold services in the schoolhouses now and then, but it is our endeavor to encourage all the people who can do so to attend church in town, on Sunday morning at least, and we have, in a measure, been successful. Some of our people drive twenty miles to the meetings. Then, too, as often as possible we have dinners in the church basement. These are a source of pleasure, and are about the only way in which a number of people can come together socially. At times the young people of the congregation have visited various homes some distance from town and held community "sings." We have found them very helpful. Picnics have also served to mitigate the feeling of isolation. On one occasion Springlake and Hurley, uniting with Friona, held a moonlight picnic.

A splendid high school building has just been completed in Friona and about five school districts have been consolidated. International school trucks are being used to bring the children into town. These trucks each make twenty miles a day. The seven teachers have displayed an interest in our work and we have enjoyed having them work with us. We, in turn, have done all we could to help them in their school work.

A word about the church building will be of interest. It is made of adobe, with a good basement and an auditorium that will seat about three hundred people. It meets the needs of the community. There are

FRIONA CONSOLIDATED SCHOOL TRUCKS

preaching services both morning and evening on Sunday. The Sunday School is graded and the Christian Endeavor Societies have done good work. Most of the time there is a mid-week prayer meeting, and frequently we spend the afternoon holding services at some distant schoolhouse.

This narrative would not be complete without mention of the Ladies' Aid, which is most active and helpful in every line of work. Much of the success of the church is due to their efforts.

More people are badly needed in Friona and in the Panhandle generally. Both the school and church have a hard time meeting bills because of the small population; but we feel that time will remedy all this and meanwhile we rejoice in the knowledge that Union Church of Friona holds an important place in the life of the Panhandle. We have tried to do our part along all lines of effort and have taken several prizes in our Christian Endeavor work.

Home Missions in Spirit and Practice

By REV. JOHN DUNCAN, *Coalwood, Montana*

SOME years ago, while attending a rural life conference at the Agricultural College, Ames, Iowa, I met a Congregational pastor who told me that seven months of each year his family lived on a homestead in Montana, to which he hoped eventually to secure the title. I think this conversation induced me to write to Rev. Gregory J. Powell, then superintendent of home missions in that state. During our correspondence he sent me a letter from a woman at Coalwood asking that a Christian worker be sent to that place. As a result I decided to visit the town, and at the close of a service held shortly after my arrival the congregation asked me to become its pastor. I accepted the call and in the spring of 1916 returned to Montana with my family. We were entertained by friends in Miles City for several days and from there moved to Coalwood Divide, where we lived for several months.

Our log house was seven miles from the Coalwood schoolhouse where our services were held every Sunday. I walked this distance in time for the morning meeting, and every alternate Sunday I traveled on to Kingsley or Olive for a service at three in the afternoon. I was often obliged to eat my lunch as I walked, or I should not have been able to arrive at the scheduled time, as both places are about thirteen miles from Coalwood.

In the early fall of 1916 a fourth parish came into my circuit. Only one service could be given each month and a young man from the Coalwood field allowed me to use his horse for the journeys to and fro.

The following winter I determined to find other points where no religious work was being done. A member of our Coalwood church had met a young man who lived forty miles west of Coalwood and who was much interested in our work. He had expressed strongly a wish to have services in his community, and in February I set out to pay him a visit. I did not

know the country and had to inquire the way as I traveled along. I went by way of the Y-T Ranch and the town of Epsie. Night came on soon after I left Epsie and I stopped at a homesteader's shack to inquire my way to the Old Mitchell Ranch on the head of Big Pumpkin Creek. After a supper for which I was very grateful, the homesteader pointed out the direction in which the Mitchell Ranch lay. In order not to lose sight of it, I fixed my gaze on some stars in the distance and tried to travel toward them through the deep snow. About two hours later I reached my destination. The following morning, I found the young man I had been seeking and we arranged for monthly services in the Mitchell schoolhouse. Five other places brought the number of preaching points up to nine. It was not an unusual thing for me to walk forty miles a day in going to and from my appointments.

POWDER RIVER COUNTY, MONTANA

The squares represent townships. Services have been held at all of the above-named points by the pastor of the Coalwood Congregational Church for a shorter or longer period of time. The points may not all be properly located. "S. H." stands for Schoolhouse.

The next year my work included eleven frontier places, widely scattered. I must admit that when returning home from these long walks I often felt like resting by the wayside for a considerable time. But here in Powder River County were homesteaders and old timers who needed the Gospel and as I was the only Protestant minister in the territory, I felt I must do my best to carry it to them.

During these two years we had been living in very confined quarters and, in order to provide sleeping quarters for our visitors, we borrowed a sheep wagon from a neighbor. I think Assistant Superintendent George N. Edwards was the first member of the state home missionary force to enjoy a night's rest in this movable sleeping apartment. We moved from the shack into our present home in the fall of 1918, before it was chinked and mudded. The winter was starting in and we found it necessary to hang all sorts of materials on the walls to keep out the cold. In spite of all we could do, however, Jack Frost made himself felt and we became alarmed about having the children remain in a house where the cold entered so freely and the heat from the fire found so ready an exit. Finally, the house was completed and we found it much more comfortable and convenient than our first habitat had been.

We were greatly cheered that winter by a letter telling us that a Ford car had been donated to our field by the Woman's Home Missionary Union of Connecticut. It was delightful news to Mrs. Duncan and myself and we thanked God for the kindness of the good women of Connecticut.

And so our fourth year of work on the Coalwood field began with a missionary Ford, which made it possible to hold more services every Sunday. Finally, a missionary was secured to help take care of the work in the southern part of the county. He remained only a year. The northern part of the county was assigned to me by Superintendent Johnson, and at the present time there are eight places at which I hold regular services. The people have expressed a preference for a Sunday service and we try to so arrange. The distances from Coalwood to these little towns vary from twelve to seventy miles.

The pastor's wife is as much interested in the needs of the field as her husband, and to her great delight the Woman's Union of Connecticut donated a portable organ for the use of our field which we take with us on our trips and which Mrs. Duncan plays. Her singing and playing are a valuable addition to the services.

We are hoping that some day we may have our own church building, but at present the financial condition of the people makes it impossible for them to make a worth-while contribution to any project. The financial and moral support given by the Woman's Union of Connecticut makes it possible for the work to continue. In July, 1923, they donated a new Ford touring car, equipped with a self-starter. The recipients of their generosity thank God for their continued interest, which has given courage to the minister and his wife as they continue their labors among the old timers and homesteaders of Powder River County.

The Spirit of Love Expressed in Service

By REV. FRANK H. BURDICK, *Salisbury, North Carolina*

SALISBURY is a patriotic town. It is only necessary to recall the attitude of the people during the dark days of the Revolution to realize that it has an inheritance of patriotism. Here is located famous Steele's Tavern, where General Nathaniel Greene was entertained when he came to Salisbury to meet recruits for the Continental Army, only to learn that the British forces were not far away and there was nothing left for the Americans but to retreat. It was here that Mrs. Steele came to the brave soldier with two bags filled with silver coins. "General Greene," she said, "take this money. You need it and I can do without it."

WILLIAM B. DUTTERA, D.D.

Such was the patriotism that fired the hearts of men and women of the Revolutionary days. And the love of religion was strong in those people of the Old North State, as North Carolina was often called at that time.

There was religion as well as great patriotism in North Carolina in those distant days. There were Lutherans, Baptists, Methodists, Episcopalians, Moravians and other denominations in the state, but, not until much later, none so democratic as Congregationalists, with the exception, perhaps, of the old Circular Congregational Church of Charleston.

It was not until the close of the Civil War that the American Missionary Association began its work among the colored people in the Southland. The first colored Congregational conference in the state of North Carolina was organized in May, 1870.

The white Congregational conference of the Carolinas was organized in 1917. In 1915 Rev. William B. Duttera, D.D. withdrew from the Reformed Church of Salisbury where he had ministered for a number of years and organized the First Congregational Church. A number of those who had been members of the Reformed Church followed him.

Meetings were first held in the new court house and later in the old court house, now used as a community center. Ground was bought for the new Congregational Church Society for six thousand dollars, at the corner of Main and Liberty Streets. With the aid of the Church Building Society a parish house was begun in 1916 and finished in 1917 at a cost of nine thousand dollars. In the purchase of the church building site and the building of the brick parish house, Dr. Duttera carried out his idea of the beginning of a social and religious work in Salisbury.

In January, 1922, the church and community sustained a great loss in the death of Dr. Duttera's beloved wife. She was a most excellent person, of winning personality and a devoted mother. She gave much of her time and financial support to the new venture. Her memory is very fragrant in this city. Many rise up to call her blessed.

Owing to ill health Dr. Duttera gave up his pastorate in the spring of 1923 and became pastor emeritus. Although having resigned the pastoral work he still gives his aid to the church in looking after its financial business. During the summer of 1923 the preaching services were furnished by "supplies." In August the writer of this article, formerly of Philadelphia, took the pastorate for a year.

The cheerful and hopeful sign of the possibilities of Congregationalism in Salisbury is in the activity of the young people in the Christian Endeavor Society and its work, and especially the attendance of the children at the preaching of the Word of God Sunday mornings, after the dismissal of the Bible School.

There is no valid reason why adults and children should be separated in church services. That children should be sent home after Sunday School with a sermonette and brought up with the idea that the morning sermon of greater length is not for them, too, is an illusion. Children are to be saved as the Master tells us, but not much seeking is necessary. It is usually the Gospel-hardened adult who must be compelled to come in.

If you visit a Jewish synagogue of the orthodox kind you may see parents and children under the same instruction. The writer once asked an official of a large synagogue in the city of Philadelphia how many members there were in that congregation. "Members?" said he, "we have five hundred families." This is in accordance with the Hebrew custom as recorded in the One Hundred and Forty-eighth Psalm, where young men and maidens, old men and children are exhorted to praise the Lord in unison.

Last summer we had with us Miss Pauline Winchester, of Smith College. She conducted, with some assistance, a Vacation Bible School for children. We are anticipating an added impetus to Sunday School and Christian Endeavor work because of her efforts.

We shall not hinder the fundamental use of the Word of God as adapted to the plastic mind of youth. Let us restore through the youth of our churches that "Divine Radiance" that Dr. Jacks says we have lost. When Congregationalism has been as long in North Carolina as the other denominations have been, and with the same advantages, it may become as strong numerically and financially and spiritually as they have grown to be.

Four things are essential to the growth of any church: familiarity with the Word of God, Christian fellowship, Christian testimony, and public and private prayer. The Congregational church adapts its program to the needs of the community and is always ready to serve it.

A Glimpse of an Alabama Field

By REV. JOSEPH E. EACH, *Thorsby, Alabama.*

TO most minds the word frontier suggests the border of civilization that has moved farther and farther away until it becomes almost a thing of the past. However, frontier is a condition rather than a place and it is still to be found in sections of the country settled a great many years ago but still undeveloped in many ways. This is especially true of the section of our country known as the rural South. The church and religious life have not kept pace with other phases of community life and today, in some sections, are not far removed from the primitive.

To meet such conditions the Congregational churches have been gathered into groups of three or four, with one pastor in charge. In central Alabama there are three such churches known as the "Thorsby Group." The town of Thorsby is considered the center, not because of its geographical location, but because it has the strongest church and is the home of the minister.

The different departments of work are well organized and Thorsby church fills a large place in the life of the community. Regular services are held every Sunday morning and twice a month in the evening. A midweek meeting is held regularly and there is a Junior Christian Endeavor which meets Sunday afternoon. The writer is the only resident pastor in this town which has a population of between five and six hundred people.

Thorsby Institute, which draws its student body from all parts of Alabama and adjoining states, is closely identified with the church. This group of young people brings to it a great opportunity. They attend the services and work in the Sunday School and Christian Endeavor. Most of them are from rural sections, communities that have little conception of the larger work of the church, and the training they are receiving will prove invaluable to them when they return to their homes. This is already evident in the work of boys and girls who "started things" in their own churches.

But conditions in the other churches of the group are very different. One of them is twenty-eight miles southwest of Thorsby and six miles from the railroad. One Sunday each month I leave home as soon as possible after the morning service and drive to this outstation, where I preach at four o'clock and again at half past seven.

The majority of the people are poor, though some are the owners of automobiles. "Preachin'" once a month, Sunday School during the summer and a "big meetin'" once a year is the prevailing idea of the work of the church. It has no part in the social life—no training for real service as a part of its program. The financial support of the church has had an amazingly small place in their teaching and the result is that they feel little responsibility in regard to it. They are hospitable, warm hearted and appreciative, and this lack of responsibility in regard to matters financial is the result of their training.

The other church in the "Thorsby Group" is thirty-three miles distant from the town and three miles from the railroad. I reach it also by leaving home directly after the noon hour. Here, too, I preach at four o'clock and again at night.

SUNDAY SCHOOL CHILDREN

There is a struggling Sunday School and Christian Endeavor and the financial and other conditions are about the same as at the other community. Each place has a church building, but they receive little care and almost no effort is made to render them in any way attractive.

There are many young people in each of these communities and they present splendid opportunities for Christian training and the cultivation of the social side of life. As an index to the conditions met, I might mention one home where there are fourteen children and another where the daughter, eighteen years old, and the son, sixteen, can neither read nor write.

This brings a very real problem in connection with the Sunday School and other work for the children and young people. Compulsory school attendance and consolidated rural schools—the latter coming very slowly—are gradually helping to remedy these conditions; but the church must have a great part in bringing a larger vision of life to these young people who have so much to learn.

Advance in the thought of the work of the church is evident to those who have spent years on the field. The annual District and State Associations are doing much to help raise the standard of many ministers. Formerly, almost any man who felt "called to preach" would apply for ordination. No educational or other qualifications were considered necessary. When a man asked for ordination the first step was to "preach him." I recall one instance when the candidate for ordination announced that his text was to be found in "one-eyed John, the two-eyed chapter." Another candidate said his text was taken from the first chapter of "Colusions" and proceeded to read about "thorns and dominoes" instead of "thrones and dominions." Now, owing to the higher standard held by most of the Associations, such men do not ask for ordination. But the need for developing and training leaders is still great. The process is slow, but it is surely worth while, and it is hoped that before many years there will be splendid results.

CONGREGATIONAL CHURCH BUILDING SOCIETY

The Debts of the Church Building Society*

By Secretary JAMES ROBERT SMITH

THE Building Society is frequently referred to as the society which never has a debt, a surplus or a deficit. Literally speaking, this is true. The Society borrows no money for any purpose whatsoever and appropriates from month to month only what is available for appropriation in its three principal funds; but there is a sense in which the Society does have debts or what is equivalent to debts.

I once had a friend who, in connection with his general merchandising business in a certain city in Illinois, carried a line of sewing machines which he sold principally to farmers near the city. If the purchaser desired credit for part of the price, a promissory note was required to cover such deferred payment or payments. One day my friend encountered a farmer who declared positively that he would not sign a note as he had previously experienced trouble from such an act. He said he would pay his debt and fulfill every obligation but would not sign a note. My friend, being a good salesman, said, "I don't blame you for refusing to sign notes. They are troublesome things sometimes, but I know you will be willing to sign a little obligation to pay the amount when due." The man said surely he would. My friend wrote out what was in substance a promissory note and the man signed it without hesitation.

Now, while the Building Society never has debts it has obligations which are tantamount to the same thing. That is what I wish to make clear at this time. Take, for example, the cases on our docket. These churches, through careful conference and correspondence with the Church Building Secretary and other representatives of the Building Society, have been encouraged to make application for a certain total amount of Church Building aid to supplement what they are raising for a given building enterprise. They go forward with confidence that they can depend upon these funds coming from the Society at about a certain time. Now suppose this expected help does not come or is unreasonably delayed. The result in most cases is a calamity or at least great inconvenience, loss, delay, or even total failure of the enterprise. We have now, November 1, 1924, over one hundred such applications on our docket for grants and for church and parsonage loans aggregating in amount $586,950. While the Building Society is under no legal requirement to pay a single dollar of that amount, I say that the underlying obligation to furnish these funds within a reasonble time is, if anything, a more serious matter than an actual legal debt would be. It is what we might call a debt of honor, and I think we usually consider such an obligation to be as binding, to say the least, as a note or bond. When, therefore, anyone who has the power to do it thinks or talks of cutting down the percentage of our share of the apportionment he is limiting the ability of this Society to meet these just and solemn obligations. When the churches fail to meet the apportionment they are contributing to the same result.

But it might be argued that the Society is under no obligation to enter into such relations in the first place and to lead these churches thus to expect such assistance. However, that is a wrong assumption. The Society is the representative of the churches. It is the organization through which the churches function. The people who compose the churches feel this obligation, born of the spirit of Christ in their hearts, to found churches and help to equip them properly for service. We have organized the great missionary societies to serve as the channels through which we do collectively what no one church could do alone. The churches needing assistance in their building enterprises have a right to assume that our entire fellowship of Congregational churches is back of the Society when through its representatives it enters into these obligations with the churches. In fact the churches desire and expect the Building Society to enter into these obligations with the churches needing Church Building aid.

The budget of the Building Society for any given year is always simply the total amount of the applications on its docket with a similar amount added in consideration of the fact that at least as many applications will be entered upon the docket during the coming year. The procession is endless and the resulting obligations always there. Progress in our general work means inevitably the erection of new church and parsonage buildings. In most instances the churches erecting these buildings actually need assistance in the way of grants or loans or both. It is a fact that nearly every Congregational church in this country outside of New England has at one time or another during its history found it necessary to appeal to this Society for Church Building aid. The Building Society is the organization through which the Congregational churches give that assistance through the methods carefully worked out through nearly three-quarters of a century. When, therefore, through those duly constituted methods these applications have appeared upon our docket they constitute real obligations which the Society cannot honorably neglect, ignore or repudiate. They should be dealt with as seriously as are the legal debts of any of the missionary societies.

Again, it might be urged that these churches have no right to expect the denomination to give help in this way and that what is offered by the denomination through the Society is a mere gratuity or charity, and, therefore, ought not to be considered as a debt or obligation. But this is a superficial view of the case. The denomination—the churches acting unitedly and

* Address given by Dr. James Robert Smith at the annual meeting of the Church Extension Board, Rockford, Ill., Nov. 12, 1924.

as a whole—has brought these individual churches into existence in the first place as a part of its regular work. When these individual churches reach the point where they need a building as a necessary equipment for their present success and future progress and are not able in and of themselves to secure that equipment, the denomination, or the whole sisterhood of churches, is under obligation to render proper assistance. The parent considers the obligation which he is under to assist the child which he has brought into the world as binding, to say the least, as the note which he has signed at the bank or in the regular course of business. He no more thinks of neglecting, ignoring or repudiating the one than the other. In fact, courts even enforce such obligations by legal process. Individual churches coming into existence are the children of the denomination or group as a whole, and the denomination is under solemn obligation to give needed help to these children for their development, progress and needs. We are, in other words, as a denomination under a general obligation to enter into these specific obligations with the individual churches we have created or brought into existence. We do this by offering these churches building aid; and when this has been done and the churches have made proper application for this assistance, properly demonstrating their need, and these applications have been entered upon our docket, they may truly and properly be considered as real debts or obligations of the Society.

Again, these individual churches constantly furnish the denomination its leaders, teachers, ministers and missionaries and the aggregate funds for the propagation of the work and the achievement of the great objectives of the denomination. When they need help they have a right to call upon the denomination and the denomination is under a real obligation to respond. How often the correspondence with a church applying for Church Building aid discloses the fact that some well-known missionary, teacher, minister or outstanding leader has gone forth from that church, even though it may be only a small rural or village church.

I think, for example, of the little village church in the State of Illinois through which I first came to know of the Congregational church. I can well remember how as a small boy I heard Dr. Tupper, the pastor of that little church, plead the cause of world-wide missions and for ample support for these great missionary enterprises of the church in this country and in the lands beyond. It was through the influence of that little church, if you will pardon a personal reference, that my two brothers and myself were led into the Congregational ministry. The years of these ministries, when taken together, now total more than one hundred. These facts are only illustrative of the services rendered by the individual church to the denomination as a whole. When that little church at Ontario needed a grant and loan last year to enable it to secure a new parsonage and to remodel its church building, so as to make its equipment more adequate to its present needs, was not the denomination under a real obligation to give such assistance? It would be difficult to conceive of more real and solemn obligations than these.

The prospect now is that the Society will have appropriated by the close of this year, 1924, probably $100,000 less than in the year 1923. That means that churches that have waited many months for needed aid must wait longer, that the amounts for which churches may be encouraged to apply must be seriously cut, and that some churches which need help will get none.

One of our state superintendents recently took exception to the statement of the Church Building secretary that to permit the particular church for which he was urging larger appropriations to apply for that amount really meant to deprive some other church or churches, but the statement is absolutely and literally true. If we appropriate more than a certain proportionate amount to one church we must take that amount from the proportion of some other church or from the whole group of applying churches so long as our income does not increase. Certainly if it decreases this is inevitable and as plain as light.

Friends who are especially interested in some particular church sometimes urge, individually or collectively, and in a very insistent way, larger appropriations for such a church and wonder why the Society cannot see its way clear to grant such requests. The reasons should be very clear. You cannot appropriate and distribute $400,000 if you have only $200,000 for distribution. No matter how badly the church needs the money if the Society hasn't the money it cannot appropriate it. It is useless to urge the impossible.

The only solution for the problem is the full apportionment and a percentage of that apportionment for the Building Society proportionate to these real and legitimate obligations resting upon it.

Recreational Equipment

THE modern church seeks to minister to the whole life. While its main service is for the religious needs it cares also for the mental, social and recreational needs of both young and old. It recognizes the play-instinct as natural in young people, and it makes provision for it. It believes that older people also will have better balanced and more wholesome lives if they alternate the stress and strain of toil with hours of refreshing recreation. When it builds, then, it will, if possible, construct not only a sanctuary for public worship and class rooms for religious education, but additional rooms where the great church family may enjoy itself in play.

Boy Scouts and Girl Scouts

The twentieth century has seen a new interest in the boys and girls. Many churches have organized troops of Boy Scouts, which under the guidance of an older leader or Scoutmaster have drilled themselves into noble ideals and fine standards of conduct. They have learned the essentials of noble character, honesty, truthfulness, courtesy, chivalry, self sacrifice, and they have also mastered the art of living in the open, comfortably and successfully. It has been a splendid discipline for them. Some churches also have a company of Rangers to organize for the same purpose the boys under twelve years of age. The Girl Scouts or Camp

Fire Girls are similar organizations for the sisters of these boys. In many places the Girl Scouts are being trained especially in the domestic arts. There should be rooms in the parish house especially prepared and set apart for the use of these young people. They will enjoy having a place of their own where they can meet and transact their business. They will take pride in having a headquarters.

In these rooms set apart for their use they will plan with their leaders for the summer camps, the boys to be in one and the girls in another, in which they may find special delight during a part of the season, learning woodcraft and watercraft and other practical lore. They will also arrange in these rooms for the hikes they may take on holidays when they climb over the hills and ramble through the woods. These groups of young people provide the church with well-organized bands of helpers on special occasions as when some great meeting is to be held. They are the cadets of the great Christian army, in training for the leadership of the future.

Young Men's Room

This should be a large, airy, well-furnished room, attractive because it speaks of comfort and culture. Leather trimmed armchairs and sofas, a long table artistically constructed, comfortable seats around the room, a few magazines and books on the table should make this a clubroom which the young men will enjoy. Here they may organize for their varied lines of activity. They will very likely have a literary department, a religious department, an athletic department, a social department, and a philanthropic department. In this council chamber they can arrange plans for whatever can develop young manhood or help them to be more useful. From their number may be drawn a board of ushers. They can furnish leaders for sports and dramatics as well as Bible-class teachers and social service workers. Fifty or a hundred young men in a church may be a very important feature of its life and a place should be provided for them.

Young Woman's Guild Room

Of equal importance are the young women of the church, and they should have equally good quarters. Another large room, bright, tastefully decorated, beautifully furnished, should be given them. Or, give them the bare room and challenge them to raise the money and furnish it for themselves. No matter how luxurious they make it, it will be a workshop for the Kingdom. These young women will also have departments for self-development and service, such as a missionary department, and an art department, and a domestic science department, and a community life department, and others. The scores of young women grouped here into an organization of their own will constitute a power-house of youthful energy which may be applied to many enterprises of the church. Their literary skill, their growing knowledge of the progress of the Kingdom in other lands, their helping hands in home-land work and in assisting the work of their own church will be of very great value. The vigor and vitality of their cooperative service will be a great factor in the success of the enterprise.

The Gymnasium

Charles Kingsley once defined a saint as "a man who fears God and can walk a thousand miles in a thousand hours." The church of today seeks for its young people a symmetrical development of the whole being, physical, mental and spiritual. Its ideal is an all-around manhood and womanhood.

The gymnasium has seemed to many churches a necessity, therefore, especially in communities where there is no such equipment in a Young Men's Christian Association or similar organization. It requires a large, high room where this is possible, although a small church may use a room of moderate size with a partial equipment of apparatus. In a larger and stronger church a room approximately seventy-five feet long by forty feet wide and from sixteen to twenty-five feet in height is desirable. This gives room for the swings and for a good balcony. Parallel bars and vaulting horses and mats for wrestlers and pulleys on the wall for muscular development and indoor boating apparatus to prepare a boat crew and Indian clubs, large and small, and all the other contrivances for physical development should be provided. A track around the sides of the room should be marked out for running. Provision should be made also for basketball and volleyball and such other athletic games as may be engaged in. Close by should be a room or rooms for the lockers, toilets and shower baths. If it is planned to have the young women and girls use the gymnasium at certain times, separate rooms should be provided for their lockers, toilets and shower baths. To secure the best results a physical director should have charge of the gymnasium who will oversee and guide the young people in their exercise.

It must be remembered that the floor of the gymnasium must be exceptionally solid and strong. If it is a basement room this is easily secured. If it is on a higher floor it should be carried on steel girders.

The Bowling Alley

Where it is convenient some churches like to add a bowling alley to the athletic equipment. This is usually placed in the basement of the parish house. It is, of course, desirable that the ceiling and walls connected with this room should be made sound-proof that other occupants of the building need not be annoyed by the sound of this sport. One of our recently built city churches has placed four alleys underneath the ladies' parlor and suffers no inconvenience. They are well patronized by young people of both sexes and by their elders as well.

Tennis Courts

Outdoor recreation is as important as that enjoyed indoors, and if a church has sufficient outside room it will be well to make one or more first-rate tennis courts. No game is more fascinating for young people and none more conducive to general health. First-class courts on the church grounds, with the competitive games they will induce, will do much to make the church seem to the young people like a true home where their happiness is cared for.

Dramatics

Youth is the kingdom of make-believe. The imagination is lively even in childhood, and "let's pretend" is a very catching watchword with the little people. The dramatic instinct grows with their growth and pageants and plays illustrating the various phases of life are exceedingly attractive to them and their elders. The

church is taking advantage of this, and in the assembly room of the parish house a large platform should be built with the necessary accessories, so that the young people may give such presentations and plays as are suitable for the church family. This platform may well be twenty by forty feet in size and should have, on either side, rooms which may be used both as dressing rooms and class rooms. There should be a good curtain and such stage properties as may be necessary. Here the histrionic talent of the young people may find full scope for its exercise.

Motion Pictures and Others

Everybody likes pictures, and modern pedagogy claims for them a high educational value. The growing use of electricity for lighting purposes has made it possible to install in many churches a good stereopticon which can throw upon the screen vivid illustrations of scenes and events which furnish both entertainment and instruction. Science and art and history and hygiene may be very strikingly portrayed in this way. The mind is often more impressed by what it receives through the eye than by what comes through the ear. A rich abundance of material is provided for this purpose which is available for the churches. All the great missionary organizations have sets of stereopticon slides illustrating their work which are of very great value for conveying information and exciting interest in the many fields at home and abroad which they seek to evangelize. The people and places, the churches and schools and hospitals, the children and the grown-ups of all the world pass in review. There is no better way of studying missions than by seeing what is actually being done on the field.

In recent years the field has been widened by motion pictures which show people in action. We can see what they are doing, and that tells the story of their lives and characters. The drama of human experience is acted out before our eyes. Beautiful stories that thrill the heart are flashed upon us from the screen. There are companies that make a business of selecting and preparing such films for the use of churches. These should be carefully censored before they are used in public and only the ones most suitable and most likely to stimulate the best feelings and purposes should be employed. It will be remembered, of course, that any church which uses motion pictures must build in its gallery a special fireproof booth for its projecting apparatus, making a disastrous accident impossible.

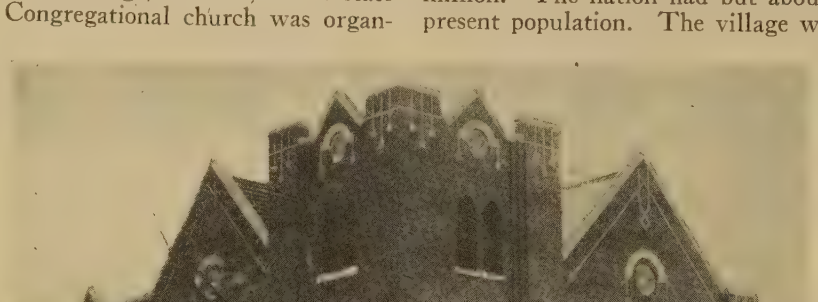
The Lecture Course

In former days many communities thought the winter incomplete without a course of lectures by popular speakers. This has been somewhat displaced by the Chautauqua bureaus which condense into three or four days what was formerly spread over several weeks. But many a church will still find it advantageous to provide a series of community entertainments in which lectures by attractive platform speakers will be the main feature. The program should have variety. One evening may be given to a fine male quartet with a dramatic reader. One may be devoted to a popular lecturer on astronomy or some other science. A skilful cartoonist may have the platform another evening, drawing his sketches in the presence of the people; or an illustrated art lecture may be given. The other evenings may be devoted to lectures on attractive topics. Such a course offered at low price for the entire series, with a relatively high rate for the separate entertainments, would in many places fill the house if an effective canvass were made. There is great educational value in such a course.

Happy Hearts in Iowa Falls

HOW closely are we linked with the past! Nearly seventy years ago, in 1856, in the state of Ohio, a Congregational church was organized by eight families. They were on the eve of migrating to the West and proposed to take the organized church with them. They came to the state of Iowa which seemed to offer them a fine opportunity. At first they located in Ellis, Hamlin County, but soon afterwards they moved six miles to Iowa Falls.

The state had then but about half a million people in it instead of its present population of nearly two and a half million. The nation had but about one-quarter of its present population. The village which they helped to create was small compared with the present bustling little city of four thousand people with half as many more within three miles. The "covered wagon" mode of travel was more in evidence than that furnished by the three railways now there.



IOWA FALLS, IOWA, CONGREGATIONAL CHURCH

The little pioneer church soon erected a plain but comfortable house of worship, and called upon the Church

uilding Society—then entitled "The American Congregational Union"—to lend a hand toward the cost. he appeal met an immediate response, and a modest rant went to the church. More than a score of years ter they improved the original building. The good one edifice, which for many years gave valuable serice has again proved insufficient for the growing

IOWA FALLS, IOWA, FIREPLACE IN LADIES' PARLOR

urch. Its membership, now exceeding four hundred, nd its Sunday School of two hundred and sixty, and s other organizations for Christian service must have ore room.

Under the leadership of Rev. Charles E. Cushman, who has been their pastor in recent years, the congreation bravely tackled the problem of building a fifty-our-thousand-dollar church, modern and beautiful in ts architectural features and well equipped for the aried uses of the church. Again they find it difficult o meet all the cost at once and they turn once more o the helper of years ago, asking a grant and loan o meet the emergency. They have a good parsonage which this Society helped to complete. As soon as here is money enough in our treasury to reach their ase doubtless this Society will put its shoulder under heir burden again.

The church is now completed, dedicated and in use. Among other fine features of the new building is the adies' parlor, for the special use of the women of the hurch who have had a large part in pushing the enterprise through. An attractive feature is in the fireplace, which is the family hearthstone of this household of faith.

But we will let Mrs. Charles E. Cushman, the pastor's wife, describe the dedication of this fireplace.

"The year 1923 marked the passing of one of the old landmarks of Congregationalism in Iowa. For ixty years the people of Iowa Falls had worshiped in he old stone church. Many and sacred were the associations which clustered around it. When, however, he time came that it was apparent that this people ould be true to the inheritance of the past only by roviding a better equipment for their service, all sentiment was put aside, and at their annual meeting in 923, without a dissenting voice, the vote was cast in avor of the new building.

"After a year of strenuous toil and most hearty cooperation, the building is complete. It is thoroughly equipped for service in every department. The women have had a large part in all the activities of this church and well deserve the satisfaction afforded by their new and beautiful home.

"The following service was used in connection with the dedication of the fireplace in the ladies' parlor:

"Appropriate music was rendered as more than a hundred women gathered in the two parlors. Standing by the side of the fireplace, Mrs. Elliott, the president of the Woman's Association, said: 'You are probably familiar with the verse in Psalms, "While I sat musing, the fire burned." As I sat musing over the work of this society, the thought came to me that we could be a fire, a steady glow of light, love and service, a force by which we can help to give life, warmth and encouragement in the work of this church. Here, at this our first gathering in this ladies' parlor which is our very own corner of the church, we will meet each month about this fireplace. We should make this a place where not only our hands can be warmed but where our hearts shall burn with love, and where we can give and take sympathy for each other, where we can dedicate ourselves to the task of making this church a vital force in the community, where we can kindle afresh our lives and consecrate them anew. So as I strike the match and light the fire (*here she kindled the fire*) I am wishing that we may not forget this symbol and that we, as a body of earnest women, may show ourselves to be, not a weak, flickering flame which flashes up and then as quickly dies, but a flame which burns with a steady glow giving out cheer and comfort to those about us; and as you may pass around and each drops a bit of wood upon the fire, may each resolve to keep that flame steady and make the warmth of your life felt in this old world.'

"After each member had made a contribution to the flame, a very beautiful and touching prayer was offered by Mrs. Hardcastle who has been one of the most loyal workers of the church for many years."

IOWA FALLS, IOWA, CHURCH INTERIOR

Our hearty congratulations go to this church which has had such a fine history, and especially to this brave company who are planning to keep the home fires burning. May that fireplace glow with perennial radiance, and may the lives of these warmhearted women shine with ever increasing lustre.

THE CONGREGATIONAL EDUCATION SOCIETY

And Who Is My Neighbor?*

By HERBERT W. GATES

YOU recall, do you not, that this question was the sequel to another of very great importance: "What shall I do that I may have eternal life?" It was settled quite definitely that the answer to the first question is, love God and your neighbor. That answer stands unchanged, but the question as to how each of us shall express the law of love, and to whom, changes with time and circumstance.

The Home Mission study theme for this year will help many of us to discover fresh answers and present duties. We could hardly have a subject of greater importance: "The Way of Christ in Race Relations." A good many things hang upon the discovery of that way and the willingness to walk therein.

The textbooks issued for use in groups of varying ages were described in an earlier issue. The object of this article is to call attention to a pamphlet just being published by "The Inquiry," which, by the bye, is the more convenient title adopted by The National Conference on the Christian Way of Life in Industrial, Racial and International Relations.

This pamphlet, bearing the same title as this article, will be of the greatest value to leaders of mission study groups in connection with the theme of the year, also to pastors, teachers of Church School classes, and all others who are interested in the problem and who want first-hand information regarding the facts.

The pamphlet is issued as a tentative edition of the first part of a study course for use in discussion groups and classes. It is planned as supplementary material in connection with the textbooks above mentioned, but may be used independently with other reference material.

A brief quotation from the Introduction will show the purpose of the work: "to promote a serious, open-minded inquiry into the relations between the different racial and national groups in America. Two ends have been in view: (1) the discovery of those aspects in which these relations have fallen away from Christian standards of individual and social conduct; (2) the discovery of such specific measures as may be needed to conserve good-will, remove misunderstandings, make for better adjustment, avert clashes and in other ways to bring race relations into harmony with these standards."

The present pamphlet has to do with the first of these ends. It presents one hundred and seventy-nine brief, graphic descriptions, collected by persons in all walks of life, of incidents which present problems in race relations. These are grouped in chapters under such titles as "Some Common Misunderstandings," "Traditional Attitudes," "Differential Treatment: Civic and Vocational—Educational and Social," and others.

Following the descriptions of incidents or groups of incidents are suggestive questions that will help to direct discussion profitably. In the Introduction are also given general suggestions with reference to the use of the material, method of discussion, definition of the manner in which the term "race" is used, and a sample, imaginary discussion.

This course aims at something far more significant than an academic discussion of the subject, interesting as that may be. It is preliminary to the second aim, as stated above. This second part, to be published later, "is to be based upon the reports of individuals and discussion groups, who take part in the study of the first part." It presents an opportunity, therefore, to mission study groups and individuals everywhere, not only to engage in an interesting and profitable study of problems, but to have a real share in the further development of the study and in the discovery and formulation of constructive measures for the solution of these problems. We know of no outline for study which so definitely and directly points the way to a service of practical and far-reaching significance.

Another quotation from the Introduction will illustrate the manner in which this service may be rendered:

"The whole of the inquiry is preliminary to a national conference in which, it is hoped, agreements will be reached in the light of these studies on Christian policies and modes of conduct. Hence, the reporting of findings—the formulation of the major problems discovered in the study of the present outline, of preliminary answers to them, and of experiments in their solution—will form an integral part of the procedure. Arrangements should, therefore, be made from the beginning of the study course to have the progress of the discussion, additional examples, formulated problems, felt needs for further information, preliminary conclusions, and so forth, carefully recorded for each period, with a final session in which a report is submitted to the whole group before being sent to the office of 'The Inquiry.'

"In short, this pamphlet is more than an outline for study; it is an invitation to take part in a pioneer enterprise—a way of tackling our difficulties in race relations, reenforcing the scientific teaching of experts and the moral teaching of the churches with a search for solutions in which each student will take his part."

The Missionary Education Committee of the Congregational Education Society heartily commends this course and urges its use and the participation suggested in the enterprise described above by Congregational churches, institutes and mission study groups. The results of such study may be sent to the Department of Missionary Education, 14 Beacon Street, Boston, Massachusetts, and will be forwarded to "The Inquiry."

* *And Who Is My Neighbor?* An outline for the study of race relations in America. "The Inquiry." Price 60 cents.

Tested by Fire

One of the incidents described in the pamphlet just reviewed is a startling illustration of what Paul wrote to the Corinthian church about the need of a foundation and a superstructure that would stand under fire.

"The Friendly Visitor had been asked to call on a young Russian Jewish woman who had not been long in this country. She found the young woman homesick, lonely, and despondent in spite of her new and shining American home. The husband, an ambitious American Jew, had evidently done his best to encourage the Americanization of his wife by taking an apartment in a section of the city settled largely by the older immigration, but the newcomers had been conspicuously ignored by their Gentile neighbors and the young wife felt bitterly alone. The Friendly Visitor was welcomed with almost pathetic appreciation as the young woman was soon to become a mother and was fearful of the experience among alien and unaccustomed surroundings. On leaving, the Visitor, who had offered to make necessary arrangements with doctor and district nurse, said cheerfully: 'Now, if you are alone and need me quickly just call one of your neighbors and she can telephone me.' The shadow of despondency again settled on the face of the young woman as she answered: 'There isn't anyone to call. All the people who live around here are Christians.'"

A thoroughgoing Christian education which has its effect upon personal attitudes and modes of conduct is absolutely essential to success in all our missionary enterprise. This means something more than getting children and young people into church membership so that they shall help to support financially our missionary societies. It is even more important that we shall develop the kind of church members who practice what they employ missionaries and ministers to preach.

The incident quoted illustrates the remark of an eminent Methodist missionary bishop to this effect: "In the last analysis Christianity will mean to the world, not what our missionaries say it is, but what we as Christians make it."

The interests and the issues involved in Christian education are too important to be jeopardized by neglect. In the light of this fact the proportionate amount of money, time and effort expended by the average church upon its educational work calls for earnest scrutiny. Our Roman Catholic friends have been wiser than the Protestant churches in this respect.

A Christian training which shall give our people trustworthy ideals of conduct, right social attitudes, a passion for justice and righteousness in all national and international relationships, is absolutely necessary if that which we build upon the one foundation is not to be consumed in the fires of selfishness and strife. Christian civilization depends on success here.

By Way of Illustration

By HARRY THOMAS STOCK

NO element of our religious education program has developed more rapidly than the summer conference. The growth has been due not alone to the fact that the programs have interested young people, but also to the definite results which individuals and groups have gained from them. The following five benefits are typical of results throughout the country. The letters quoted below are from six young people who attended a conference in a middle western state during the summer of 1924, several of them having been enrolled during 1923 also.

1. Facing and Solving Personal Problems

It is too often true that young people who have met together week after week in the same Sunday School class and young people's society have not had the opportunity to consider together some of the more concrete and immediate issues of life, or if such opportunity has been presented the discussion has not been frank and fruitful. The summer conferences frequently offer just the right opportunity for such a discussion, both in classes and through personal interviews. One girl expresses the opinion of all who were members of a certain class in "Young People's Problems" when she says that many hazy and perplexing matters were cleared up because of the friendly and informal way in which the instructor answered questions which had been handed in to him the day before. This is education for life! This is religious education which takes the person as a center of interest.

2. Training for Sunday School Work

Teacher training courses are included in the curricula of a number of conferences. The practical aspect rather than the academic is kept to the fore. Many a person who has a desire to serve but who has felt inadequate or shy in the face of a group of children finds just the inspiration, initial training and courage at the summer conference to enable her to make a success of teaching. The following statements are typical rather than exceptional: "I am much more interested in church and Sunday School than I was several years ago. I have taught a Sunday School class most of the time since I first attended a conference." "During last winter I helped our young people's worker with the beginners' class. This year I am going to have a class in the primary department." Another girl reports that this was her first introduction to psychology, that she liked it, that she is going to continue her study of education, and that she is now planning to study kindergarten work when she goes to college.

3. Rebuilding the Young People's Society

At the conferences the young people are thought of as belonging to special groups at home: classes, societies, departments. The course on young people's methods begins with the needs of these particular groups; there is no thought of foisting an academic program of organization upon the young people. The result is that whatever the existing organization there is power added to it; sometimes this is by reorganiza-

A FIRESIDE CHAT
Sunday Evening Forum, University of Michigan

tion and modernization; sometimes it is through the establishment of an organization where none existed. "I think we may be able to put new life into our young people's society, which we are starting again this year." "I am trying to start a young people's society in our church. Next Sunday evening will be our first meeting. We shall try to work out the Three S's—supper, stunt, study. We shall probably study missions, either home or foreign."

4. Appreciating the Church

The consciousness of real worth of the church and of the sense of a church fellowship appears for the first time in many of the youth who come together during the summers. Their vision at home has often been bounded by the walls of their society rooms. Every leader has noticed what is well expressed by one of the girls: "I think the conference was most valuable to the young people in helping them to realize what a big thing Congregationalism is. I say 'them' rather than 'us,' because my father has brought me up teaching me that, so it was not a new idea to me. I think it was new to the majority there."

5. Discovering New Material

One of the most rewarding features was that of the discovery of young people who have never been much interested in the work at home, who came to the conference largely because of vacation attractions or because it was the popular thing to do, who found themselves intensely interested in the vital and forward-looking programs, who participated in discussions and went back home to "do things." I remember one young man in one of the mountain states. He made one of the best talks at a "demonstration young people's society meeting" on Sunday night of the conference. Walking to my room after it was over, I overheard some adults discussing the session. One said: "I was surprised to hear J —— make that fine talk. Why, he never takes any part in things at home. Nobody ever thought that he was interested." But it was certain that he would be interested hereafter and that the adults would know of that interest. Two girls, writing about the summer's work, expressed what I have myself observed to be true in my own classes: "It has more effect on the boys here than on the girls."

The satisfying fact is that the results are real. It might be expected that the last camp-fire session would call forth real expressions of appreciation and high resolve; too often such good intentions are lost sight of in the pressure of school schedules and social diversions. But every District Secretary will testify that better teaching in Church Schools, a higher grade of work in young people's societies and a new devotion to a better understood Christianity are resulting from these summer training schools. The inspiration lasts. The determinations bear fruit in character and service.

Our College Young People

What happens to these young people when they get to college? One fact worth noting is that summer conferences prepare the high school student somewhat for the college experience. In a number of western conferences the student workers of the Extension Society demonstrate the kind of manliness which college may help develop. In some conferences the university pastor is in attendance and he meets with students who are contemplating a college or university course. The fact that many of the sessions are held on college grounds is itself a wholesome influence; the college officers are sometimes in attendance; the dangers and advantages of dormitory life become apparent. The freshman a year later is not introduced into an entirely new world. As one Michigan girl writes: "I feel that I know a lot more about college and that it will be easier to meet some of the college problems when I go to Olivet in a year."

It is almost certain that one of two things happens to the student in college or university: he either loses his devotion to the church and becomes a less dependable Christian or he gains a new understanding of the meaning of religion and becomes a permanent worker in the church. The latter happens much more frequently than critics are inclined to admit. The influence of the university pastors, in some thirty of our state institutions, is potent in this direction.

Back on the Trail

Much of the work is pastoral; a considerable amount of it is direct personal evangelism. The following illustration from a middle western university indicates the quiet, but significant service constantly rendered our sons and daughters: "The dining room at the grill at the Union affords a splendid opportunity to talk seriously with the men. I learned through a letter of the wayward tendencies of an underclassman. A delicious luncheon warmed his heart toward me and loosened his tongue. A class cut short an hour and a half discussion we had around the table on the meaning of life. 'I see now,' he concluded, 'where I left the trail my family started me on. I got lost in the underbrush and rather enjoyed it, but now I am strong for the right trail because that leads to the top.' He is still on the trail."

Maintaining the Devotional Life

Our worker in one of the New England universities writes of a "small prayer group, meeting briefly at noon. . . . The group consists of both men and women students, observes no formalities, maintains no record of attendance. It has come to be a source of very helpful spiritual fellowship to some of us. Several visiting speakers have been more impressed by the existence of this group than any other phase of our work." This is hopeful in days when many a local church finds the prayer meeting "out of date."

Finding the Right Vocational Line

Some students fail at college who might actually succeed if the cause of failure were discovered and a new chance given. From an eastern state comes the story of the influence of a university pastor: "I am now working with a number of boys who are entirely at sea as to their life work. . . . The remarkable thing about it is that as you get into the life problem you ultimately come at the real religious problems. Two of our boys have been dropped from the university this term. I am working with them both now. In both cases it is clearly a case of being in the wrong course. . . . One of them attended the Student Volunteer Convention. He has been taking engineering and his talents seem to lie in the opposite direction. He is going to work until June, then engage in social and religious work for the summer, and I feel that there is every chance that he will land in definite Christian service."

Developing the Right Social Attitudes

Whether in Iowa, Massachusetts or Washington, the students are intensely interested in the great social issues of the day. They are also trying to discover the immediate application of Christianity to these problems. Every Sunday night some sixty or seventy students at one of our Iowa schools go two miles to a Congregational church to thresh out some such problem. Frequently the men far outnumber the women in these discussion groups. "Another group," in the east, "composed of men and women meet every Tuesday evening to discuss war, or any other radical topic within reach. This group is made up of Jews, Armenians and Yankees with an Indian student as an occasional visitor. Recently the 'Life of Mahatma Gandhi' was reviewed by one of the group. I consider it one of the exhaust valves of the campus." It is hopeful that the "exhaust" takes this form, and that the opportunity for it is provided by the church.

The future of our high school and college youth depends largely upon the helpful comradeship of adulthood and upon a wholesome environment in which to play, talk, and worship. In addition there must be a constructive church program of Christian education, involving instruction, service, worship, and play. Through our summer conferences and our university pastors we are making appreciable progress toward growth in Christian character.

Some Comparisons With a Moral

"YES, it costs a good deal to educate children in these days. One of our girls has just finished college and another has entered. We decided long ago to get along without a car or help at home and we have to pass up a good many things we might otherwise like to do. But we think it pays. You see, it's really an investment in the future usefulness and happiness of our children."

Pretty good judgment, that. Is it not?

The directors of a large business firm were meeting to discuss policy. The general manager had presented a report showing a serious falling off in orders and little hope for a profitable year. They discussed the situation at length and unanimously voted a generous appropriation for advertising.

Good business!

Religious education is of fundamental importance, absolutely essential to success in every other department of our Christian enterprise. This has been illustrated in the article "Tested by Fire" in this issue.

The Education Society points with gratitude to the service it is rendering to the churches all over the country. Here is a young man at the state university, homesick, perplexed in the face of new ideas, rather shaky on the whole. Along comes the university pastor, a real friend, and puts him on his feet. Thousands of young folks just like that. We ought to put $30,000 more into our budget for such work.

About thirty-five hundred young people in summer conferences last year. Read about them in this issue. Would not $5,000 be well invested in providing leadership for such work?

Our district secretaries are the arms of this service. We need $20,000 to make this service more effective.

As I write, a statement lies before me with such encouraging items as these: about $7,000 due for the deficit on The Congregationalist, $2,000 to the Commission on Missions for our joint work, and about $37,000 of other indebtedness.

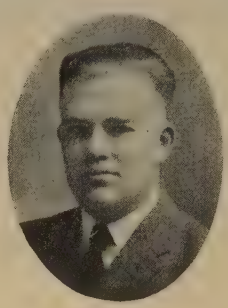
And to offset this: receipts from churches and individual givers $794 more than for the first ten months of 1923. Income from legacies $20,847 less. Net decrease in our income for the ten months, about $20,000.

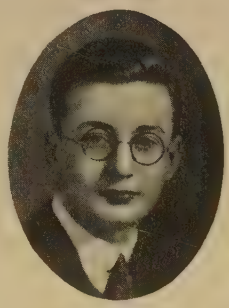
Are we estimating this part of our work at its true relative value? Draw the comparisons and point your own moral.

THE SUNDAY SCHOOL EXTENSION SOCIETY

Which Explains Itself

SUCH were the words used by a successful pastor in both industrial and rural regions, when writing to the Extension Secretary about the work of one of our Student Summer Service young people. The exact words of the message were these: "I enclose a resolution adopted by the District Association which explains itself. As pastor of the two churches where one of your S. S. S. group served this summer, I want to express my appreciation of her work. She put herself so heartily into it that she endeared herself to the people of the communities. I believe lasting results will come from the work of this fine Christian college girl." The resolution referred to read: "That this Association express its sincere appreciation for the help of The Congregational Sunday School Extension Society in sending a worker. We believe this to be a splendid way to develop the work in the rural churches. We heartily commend this plan, and hope funds may be provided to make possible an increased number of student workers for 1925."





The above and many other messages of appreciation came to the New York office unsolicited. In every case they represent the voluntary expression of state and local leaders under whose direction our S. S. S. young folks served. A state superintendent writes: "We have every reason to be proud of the work the young people have done this summer. They have all been tireless, cheerful, resourceful, successful." A second such leader bears this testimony: "A notable feature of the Association was the presence of two of our S. S. S. workers. Their addresses were thoughtful and inspiring and their presence made the entire gathering one that emphasized the spirit of youth." "It is impossible to describe the value of the work of these young people. I have been deeply stirred by it." One of the oldest in service of our field workers spent a week in the parish served by one of the fifty workers commissioned for the summer of 1924 and this is what he says: "M —— is happy and doing a good work. Just now she is conducting a Daily Vacation Bible School and is in love with her children and they worship her. She has a wonderful voice and her singing would be worth the cost of her service, if she did nothing else." From other sources came such messages as the following: "The S. S. S. workers have rendered exceptionally fine service this year and great appreciation has been shown by the people of the fields in which they were located." "W —— will profit greatly by the experience of the summer. If he goes to China, this try-out should be valuable to the American Board." "S —— told at the Young People's Assembly how she took a stand for definite Christian work four years ago and how this summer she is working under the C. S. S. E. S. and plans to go into the foreign missionary field." "We wish to thank you for sending P ——. He is a very fine character and did much good among our young people." "B —— worked splendidly with the boys. He organized ball teams, Bible study classes, and made a survey of the entire mill town district of the city which will be of great value to the church." "R —— is doing a fine piece of work. In a community where the response to good and capable pastors has been slight, she has captured the entire population. She is to be dean of women at our Young People's Assembly and we know that her influence will have a marked effect." "We want to express our great appreciation for having been granted the privilege of the service of M ——. She is simply wonderful and does her work in an appealing way. We feel greatly indebted to the C. S. S. E. S." "We were all sorry when the time came for H —— to leave us. She was a good worker in both church and Sunday School and we all learned to love her, for she taught our children and young people so much." And from one who holds high rank along lines of religious educational service there came this cheering message: "I look over those faces and seem to see a stretch of years of service ahead of each and it seems as though it must make God happy. Doesn't it make you happy to think you ever thought of it?" It does, and we want to share all that it means with others.

The Investment of Life in Service

SUPPLEMENTING the activities of our national and state workers who devote all the year to such service are the groups of college young people who are commissioned for the summer. Congregational college boys and girls numbering 142 have gone out during the past four summers from seventy-one educational institutions to thirty states where they have devoted their splendid lives to helping others.

From the viewpoint of one missionary superintendent whose experience was that of many other leaders, a message comes which is practical and illuminating. The task was to face twenty thousand square miles of territory definitely allotted to Congregationalism for Christian care. The investment represented, in human effort, three college young people; in time, three months' service; in money, seven hundred and fifty dollars. The results included eight Daily Vacation Bible Schools, four new Sunday Schools and five hundred children and young people brought into intimate contact with a fine Christian young man or woman of training, culture and high purpose, and fifteen communities given a new view of Christian ideals.

Student Worker number one went out from a normal school on the frontier of the Northwest to face frontier experiences in pioneer villages and rural communities. Reaching the first point, knowing nothing about the place except its name, in three days all was in readiness to start a Daily Vacation Bible School. In that tiny village, the children came together at the call of the schoolhouse bell, at nine o'clock lined up, marched into the building, saluted the American flag, then the Christian flag and worshipped in the name of the Great Father. Each day Scripture passages were memorized. Exercises set to music stirred the young lives. Games were learned teaching Christian fair play. Hands were used in the making of things useful and beautiful and preparations made for the final program and exhibit, one feature being the dramatization of great Bible scenes. In three weeks these children were lifted higher in religious education and Christian experience than an ordinary Sunday School would be likely to lift them in a whole year. Strong, intensive, well ordered work every day in the week gets results that a single hour, once a week does not get. After the closing program and exhibit of handwork at this point, the worker went twenty-four miles and led in a similar movement, and then to a third place where the same type of service was rendered. These three Vacation Bible Schools were the high points in the summer's work, but outlying communities were also helped, including the organization of a Sunday School.

Student Worker number two emerged for the summer from the campus of a state university and put on four Daily Vacation Bible Schools in one of the "Larger Parishes" of a vast home missionary stretch of territory. The two weeks planned at the first point met such a response that one more week was begged. "You certainly have the children enthusiastic over the D. V. B. S.," said a father. "I could not keep my boys at home if I wanted to," declared a mother. The second place had an equally successful experience; and the third in a very sparsely settled community, resulted in a D. V. B. S. of forty, followed by the organization of regular Sunday School work. The final work of the summer was described in this way: "I hustled my old horse 'Foxy'—so-called because she wasn't—and struck out for new fields to conquer. After reaching the place decided upon, the community was canvassed and only three children found who could attend a D. V. B. S. The next day I drove on to T ——. It was 'some drive' with washouts and a long detour owing to a bridge being out. It took some faith and perseverance not to turn back, but I passed on and the long drive with a single horse and heavy buggy resulted in a fine D. V. B. S. and a permanent Sunday School."

Student Worker number three. From another great state university and from a missionary church in a great city a young man went fifteen hundred miles into a coal mining camp of 1,500 people. In the midst of a polyglot population, absolutely destitute of religious leadership, a D. V. B. S. of sixty members was organized, which developed into a regular Sunday School. A strong feature of this young fellow's work was a Boy Scout troop which took the lads on many a hike through the rugged, pine clad hills, where they learned to look at the world about them and understand life better in the light of the Great Father's love for them.

One cannot fail to realize large returns on the missionary money spent, both in the benefit to those served, and in the effect upon the young people who find in such an experience a call to a life of Christian devotion. Plans are now being made for 1925. Already a large number of college young people have offered themselves. Our response depends upon our financial resources. All gifts count on the apportionment. The full apportionment raised this year means a larger program next year. Does it appeal to you? Would you like to know more about it? If so, write to Secretary W. Knighton Bloom, 289 Fourth Avenue, New York City, and full information will be sent.

THE MINISTERIAL BOARDS

The Congregational Board of Ministerial Relief and Thirteen Cooperating State Boards

The Annuity Fund for Congregational Ministers
The Pilgrim Memorial Fund

A Strong Finish Urgently Needed

THE chart suggests that $500,000 must be collected in 1924 if the $5,000,000 objective is to be reached by April 1, 1925. November 1, $378,097 of the 1924 quota had been received, leaving $121,903 to be collected in November and December. Every subscriber is urged to send in payments promptly.

A Prior Claim

A subscriber from the Middle West writes: "Thanks for your letter reminding me of my pledge to the Pilgrim Memorial Fund. I have not forgotten it. My delay has been due to necessity. I consider this subscription a *prior claim* on my benevolence and I shall endeavor to complete it before the first of the year." Certainly this subscriber was right. Obligations already assumed *do* have a prior claim.

Keeping Up the Record

Four-fifths of the money pledged to the Pilgrim Memorial Fund has been paid. But this is still far below the traditional standard of our churches. A subscriber from the West writes: "No member of the G —— family from New Jersey ever failed to honor an obligation. I am a G ——. It goes without question, therefore, that you will receive your money in due course." Let church loyalty equal family loyalty.

Taking Up the Slack

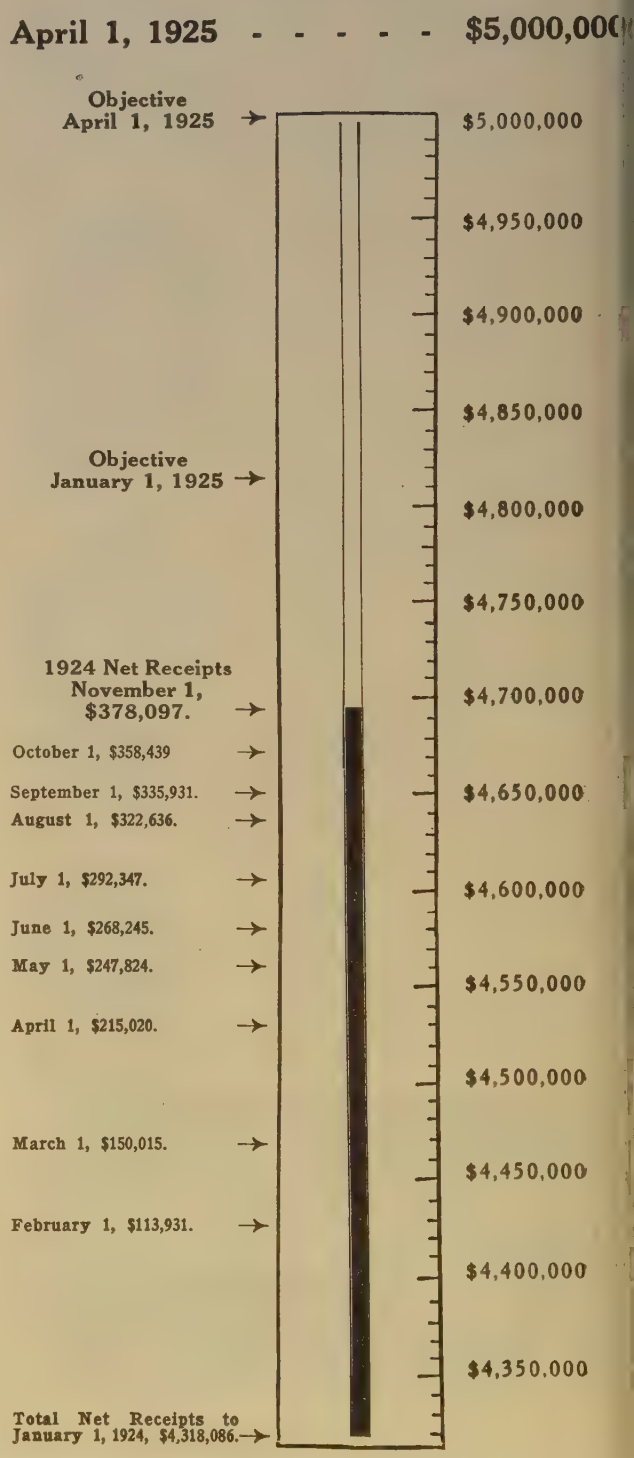
Financial reverses, illness and death have made it necessary to cancel subscriptions totaling thousands of dollars. This must be made good if we are to reach our goal. Here is one way to do it. A Massachusetts minister, seeing the chart in the last issue, wrote next day asking for a list of delinquents in his church, and then added: "Please let me know the total amount of cancellations and reductions. I will try to persuade our people to make up this loss. I want my church to make good on its pledges."

Second Mile Givers

Letters like the following give evidence of a devotion on the part of our people that is inspiring: "Enclosed please find check for two hundred dollars which I believe takes care of the final payment of my old pledge. Of course, I am glad to get it out of the way. I do not want to make another pledge, but I will be glad to have you remind me in March and September of each year that you are still in business, and without obligating myself to do so, I am hoping that I will be able to send you one hundred dollars on the occasion of such reminders. If I can, I will be more than pleased to do so."

Another friend, completing his original pledge of two hundred dollars, writes: "In view of the fact that the objective for the Pilgrim Memorial Fund has been increased to $8,000,000, I will be glad to increase my pledge to three hundred dollars if you will send me quarterly notices as you have been doing.

Pilgrim Memorial Fund Objective



The Illinois Conference and the Pilgrim Memorial Fund

THE Illinois Conference at Decatur last May commended to pastors and church officers the importance of active cooperation with the national officers of the Fund in the collection, within the conference year, of these outstanding subscriptions. Several Illinois pastors have sent to the office for every subscriber in their churches either the payment of his subscription, or statement when it may be expected.

On a single day in June twenty subscribers in Yorkville, Illinois, were called upon, and all but two either paid or told when they intended to pay. They showed a hospitable and cordial spirit to their visitors, to whom the day afforded an enjoyable experience.

The following letter from one appointed as the representative of the Fund in Winnetka is surely right to the point:

Dear Mr. —— :

You know they make it somewhat embarrassing for ministers, at times: "they," meaning you and I and folks in general, but particularly those National and State Committees that are a necessary part of organizations of churches.

Just recently I saw a letter addressed to Mr. Richards (the pastor), asking him to help collect the outstandings in the Pilgrim Memorial Fund. The State Conference of Congregational Churches had suggested it; and, of course, in many churches there isn't anybody but the pastor to call upon for things of this kind. But it's certainly different in our church, so I suggested to Mr. Richards that I be the "goat" in connection with helping collect the money.

And I guess I am the "goat," for a certainty; since while at this writing I haven't seen the list, I have an idea I'm one of the delinquents myself. So I can put myself in your place, and say to myself: "Yes, I'll clean up my share of the Fund so that our ministers, when aged and retired, may have a fair chance at reasonable comfort after many years of sacrificing service."

I know you feel that way about it, too.

So can't I pledge for all of us that we'll take care of these last payments just as soon as possibly convenient?

Payment, of course, should go direct to the Pilgrim Memorial Fund at 100 East Forty-second street, New York. If in doubt about your exact standing, call upon, or write to Dr. F. L. Hayes, Western Secretary, 19 South La Salle Street, Chicago.

Cordially,

MERRITT LUM,
Chairman of the Finance Committee.

The thing Illinois did has been done in some other states and is needed in all. The point now is not to wring from subscribers money they cannot afford to pay. It is to secure a personal check-up with those in arrears, to put the office in touch with every subscriber and to enable it to give to those who cannot pay the consideration due them.

The expense of putting a force of salaried collectors in the field the country over is prohibitive. The way out is for churches which made a beginning five years ago to will, now to complete the doing also.

The Annuity Fund for Congregational Ministers

An Open Letter to Ministers Not Yet Members of the Annuity Fund

December is the banner month for new memberships in the Annuity Fund. Last year 116 new members entered in the month's span. In view of the vital importance of prompt action, the following letter is urged upon the attention of ministers.

DEAR BRETHREN:

I am wondering whether you appreciate the opportunities offered by the Annuity Fund. There are hundreds of you in active service from whom we have never heard. None of you eligible to membership should let the year close without at least ascertaining the facts.

Let me earnestly reiterate what has been so frequently set forth: the sound scientific plan, providing for adequate annuities; demonstrating its wisdom by its fruitfulness from year to year; taken as a model by other denominations; commended by the highest authorities; endowed by the Pilgrim Memorial Fund, whose income provides a generous credit toward the annual dues.

Will you not immediately take this up with your state superintendent or send to one of our offices a word of inquiry? It will be a pleasure to serve you in any way in our power.

The tendency to procrastinate leads many to postpone action to the very last days of the year. This finally imperils the right to share in the distributable income of the Pilgrim Memorial Fund in the following year. Some assume that the cost of membership is too great or results too meager to make it worth while to enter the Fund. Secure the facts from headquarters. Be satisfied with nothing less.

You are particularly reminded of the following features of the plan:

1. The Annuity Fund was designed and is being operated to give the largest results for the ministry in the protection of age and disability at the lowest rate consistent with safety.

2. Membership is open to all who have not yet reached annuity age. There are no health tests. Young men entering the ministry should unite with the Fund immediately after ordination. Delay materially reduces the annuity to be received. Men in the later period of service will ordinarily find the result well worth while in proportion to its cost. Often such will receive more than the entire amount of the cost within a year or two after the beginning of the annuity, which continues as long as they live. Of the members on the roll, under the Expanded Plan, December 31, 1923, sixty were over fifty years of age at the time of their entrance and eight over sixty.

3. In 1924 the distributable income of the Pilgrim Memorial Fund cared for nine-tenths of the dues on salaries up to $1,574; two-thirds of the dues on salaries of $2,000; one-half on salaries of $2,800, etc.

4. Payment of the first year's dues may be distributed over three years by a plan of deferred instalments.

5. Ministers may make deposits in addition to their dues to increase their annuities and thousands of dollars have thus been deposited.

6. Already approximately two thousand ministers have taken membership and the assets of the Fund by the end of the year will approach $2,000,000 in addition to the Pilgrim Memorial Fund, which already has passed $4,700,000, net.

Sincerely yours,
CHARLES S. MILLS, *General Secretary,*
100 East 42nd Street, New York

THE FIRST ANNUITY CHECK

"Today, my sixty-fifth birthday, I received my welcome birthday present, the first instalment of the annuity with which the dear Congregational church proposes to endow my later years.

"Truly the great old church of the Pilgrim heritage has always been my Alma Mater. Born in a mission house of the Congregational church in Armenia, my life saved when a few days old by that wonderful Congregational medical missionary, Dr. West, my boyhood in Robert College;—then Beloit and Chicago Theological Seminary. Such was my training. Then eight years of foreign work among my father's people in Armenia. Twelve years of home missionary work in our Northland and now seventeen years in the Children's Home Society, seeking lost lambs, a blessed undershepherding for the Master Shepherd.

"The American Board, the Home Missionary Society, the State Conference have been my backers and their personnel my friends. And now comes the Annuity Fund. Do you wonder that my worn old voice still sings: 'I love Thy Church, O God'? Riding on the train, watching the sunrise this autumn morning and looking at this check, I find all this written, interlining those words—'Pay to ——— One Hundred Twenty-five Dollars.' "

State Secretaries and the Annuity Fund.—The executive officers of the Annuity Fund desire to acknowledge most gratefully the cordial cooperation of state secretaries and superintendents in making known to the ministers the advantages of membership in the Fund. Secretary Stearns, of New Hampshire, recently receiving a list of all members of the Annuity Fund in his state, immediately wrote to eighteen others who, in his judgment, ought to become members of the Fund. Superintendent Johnson, of Montana, sent for one hundred copies of special documents to be used in his district. Dr. Hayes, Western Secretary, by the invitation of Superintendent Perrin, of South Dakota, accompanied him on a recent tour of the local associations and had at every point his earnest alliance.

Similar service is being given by Secretary Merrill in Illinois, Secretary Sutherland in Michigan, Secretary Rothrock in Ohio, Secretary Faville in Wisconsin, Secretary Frazier in Vermont, Secretary Harbutt in Maine, Secretary Rollins in New York, Secretary Johnson in Iowa, and doubtless by others from whom no direct word has been received. May this labor of love have its abundant fruit in bringing many into the Fund.

The Christmas Fund

THE Christmas Fund offers an opportunity to make a gift in the real Christmas spirit—the Christ spirit. How often one searches the holiday display in the stores to find something that he may make himself believe that friends at home really want. There is no such trouble in finding gifts for our family in the Board of Relief. Many things we take for granted in our daily life are far beyond their reach.

Last year the Christmas Fund brought $43,335. One of the checks that went to a widow in far away Hawaii brought to the Hawaiian Board this letter of gratitude:

"Ke hoomaikai niu aku nei no ka oukou hoomana poina ole mai ika oukou wahi kauwa nei, nolaila k hoomaikai nei au i ko kokou Haku Iesu Kristo ka me nana no i kiai aloha mawaena o kakou. Amene.

"Maikai no au me ke aloha nui,
Ko olua hoapaahana pu, ——"

The English translation reads: "I'm sending yo my thanks and blessings for your kind remembranc of me, your fellow worker in Christ. I thank th Lord for this and also for his tender care and guid ance over us all. Amen. I am in good health an with best aloha greetings, I am
Your fellow-worker in Him, ———"

The Christmas Emergency Fund

A boon even greater followed this distribution. Money kept coming in until it was sufficient to establish a Christmas Emergency Fund which has lasted almost through the year. Words fail to define its value. Only as one visualizes this great company of aged people does he realize its ministry. Here are hundreds living in the limitations of advanced age and peculiarly subject to sudden and serious illness, and here, on the other hand, is the Board of Relief, its regular income overdrawn to meet the annual grants and with no margin for special calls.

Many times during the year tidings come of the death of some veteran, often after long illness. This year it has been possible to send a special check to help the family, burdened with the staggering expense of the sickness and the burial. Often this has saved distressing indebtedness. Always it has brought to those bereft the consciousness of unseen friends standing by.

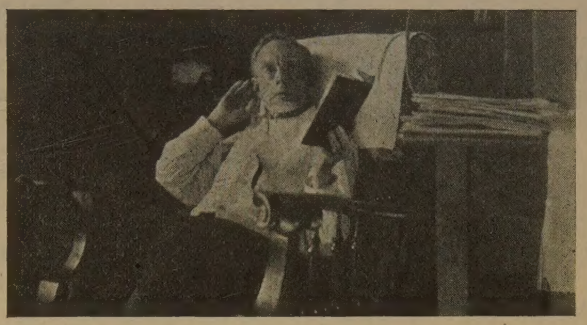
One of our widows, seen in the accompanying picture, seated upon her little porch, maintained a successful home bakery until the prostrating heat compelled

its discontinuance. Then she became house mother to hundreds of working girls in a Young Women's Christian Association. For years she has wondered what would become of her in the days of old age. Recently, advised by friends, she has put all she could get together into a little home. A mortgage, which alone made the venture possible, means years of pinching poverty to make the payments. But a new hope is in her heart, and she writes, "If we only keep well and I am able to help a little, I can look forward to spending my old age in my own home. Every dollar paid on our debt makes it a little more certain that I will not have to spend my last years among strangers."

The family of a fine Japanese minister, formerly laboring in Hawaii, who died last summer, received an emergency grant to tide them over their distress. The widow has gone to work. The children, by working out of school hours, continue their education.

The Necessities of the Saints

This elderly man sitting in his easy chair, turning aside from his book, with his hand to his ear as though



straining to hear the words of some friend, began home missionary work in Iowa sixty years ago. His slender income leaves no room for the repair of his little house. An emergency check helped him to reshingle the roof, which leaked so badly that it was beyond ordinary patching.

A young minister broke down from overwork. The tired brain no longer functioned normally. The doctors gave assurance that a few months of care in the hospital would restore him, but that was the only hope. While he recuperates his brave wife has taken work to support herself and her three little children. She can compass that but she cannot manage, in addition, the cost of her husband's care. Generous aid from this Emergency Fund is tiding her over the crisis, and it is hoped that the husband and father will again soon resume his vocation.

Send checks early to the Christmas Fund

CONGREGATIONAL BOARD OF MINISTERIAL RELIEF
100 East 42nd Street
New York City

FORMS OF BEQUEST

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

I give and bequeath to The Congregational Board of Ministerial Relief, incorporated 1907, under the laws of the State of Connecticut, the sum of .....dollars for its uses and purposes.

THE ANNUITY FUND FOR CONGREGATIONAL MINISTERS

I give and bequeath to The Annuity Fund for Congregational Ministers, a corporation organized April 23, 1914, under the laws of the State of New Jersey, the sum of .....dollars for its uses and purposes.

PILGRIM MEMORIAL FUND

I give and bequeath to the Corporation for the National Council of the Congregational Churches of the United States, organized 1909, under the laws of the State of Connecticut, the sum of.....dollars to become part of the Pilgrim Memorial Fund.

CONDITIONAL GIFTS

In such a gift the donor receives income thereon during life at a stipulated rate of interest and higher than would be practicable with safety in ordinary investments. The principal, held and invested by the Board designated by the donor, reverts at his death to the Fund, or Board, to which the gift is made. More than one beneficiary may be designated. Further information on request.

WOMAN'S HOME MISSIONARY FEDERATION

The Mission Study Class

THE study theme of 1924 and 1925, "The Way of Christ in Race Relations," is of the greatest importance in assisting us to produce right attitudes of mind and conduct to all people. The study class is a laboratory where may be developed intelligence which will overcome prejudice and indifference and develop the Christian attitude of mind. A sister denomination has published the following meditation, and appreciating its form of appeal, we reprint it in these columns that Congregational women may be inspired by it to definite mission study and organization of mission study groups:

I Am the Mission Study Class

I am the Mission Study Class, join me.
Since the time of my birth I have helped others.
I was born of the craving for wider knowledge, more efficient work and deeper spirituality.
My footprints are found in many churches.
I am a dynamo of missionary enthusiasm sending out power through every department.
I am glad when I mingle with the young people in Christian Endeavor Societies, for I help them reach the "Efficiency Standard."
I am found in many Sunday Schools, always in those doing the best work.
I even enter colleges, yea, and may be found in many homes.
I consist of a few congenial people, preferably from four to twelve.
I meet once a week for one hour at each session, for a course lasting from six to eight weeks.
I dispel ignorance, remove prejudice, overcome indifference and arouse interest.
I stir people to action.
I increase and vitalize prayer.
I encourage benevolence.
I develop strong, active Christian character, and provide missionaries.
As a result of my work all the nations of the earth shall be blessed.
I am one of the "worth-while" things and you should not pass me by, but learn to put "first things first."
Give me a chance and I shall be a great blessing to you.

Christian Citizenship

The World Court

IT is a truism that every person or idea that has life also has growth, and the history of arbitration, of which the World Court would be an outcome, is no exception.

In very early ages there was a trend of independent governments to associate themselves with their neighbors in order to avoid difficulties with them and to form a federated government with power over the foreign relation of all.

In 280 B. C. the Achaian League was formed in the Peloponnesus of Greece and lasted about one hundred and twenty-five years. Its members were municipal sovereignties, who delegated to it the power to make war and peace.

Coming to the Christian era we find that in 1306 a French barrister urged "that the Catholic states of Europe should form an alliance with the King of France at their head, in order to secure peace among themselves."

In the sixteenth and seventeenth centuries permanent embassies were established.

The eighteenth century saw the beginnings of an international law on neutrality.

The nineteenth century saw the beginnings of modern international arbitration and the two Hague Conferences followed.

A further step would be a World Court, with a permanent membership which would be judicial and not diplomatic, and which would not "settle questions, but decide cases and give reasons for these decisions."

Among the first statesmen to see the possibilities of universal arbitration were the founders of our own country.

As early as 1794 a treaty was concluded between England and the United States. Indeed modern arbitration originated with these two English-speaking peoples. It has been called an Anglo-Saxon institution and in the last century and a quarter by far the greatest number of cases submitted to arbitration have been those in which either England or the United States or both have been parties.

International arbitration may be only another name for the brotherhood of all mankind.

Program Topic—December

Saving America Through the Babe of Bethlehem

Hymn: "It came upon the midnight clear."
Scripture: Luke 2:8-14; the message of good-will and peace.
Luke 10:25-37; the heart of the gospel.
Mark 10:35-44; the measure of greatness and rank.
Prayer: That good-will may prevail in our land among men of all races and nationalities and classes in society; that the parents and teachers of our children and young people in home, church and school may have understanding and skill in Christian leadership; that the student pastors may be greatly blessed in their work with students, and that our Education Society and all its officers may be guided in their efforts to give effective leadership in this great task.
Hymn: "O Master workman of the race."
Program: "The measure of a nation's true success is the

amount it has contributed to the thought, the moral energy, the intellectual happiness, the spiritual hope and consolation of mankind."—LOWELL.

Such contributions can be made only by a nation whose citizens possess a world vision, a conscience sensitive to every unjust and unrighteous action, and the faith and the will to make God's law of love and service the rule of life.

Christian education is the means through which such attitudes and habits may be most surely grounded in life and character. It is, therefore, a primary responsibility of the church.

Hymn: "O Master, let me walk with Thee."

Discussion: How much can the church really accomplish by establishing missions and preaching the gospel, unless church members consistently practice the principles for which the church claims to stand?

In what respects is Christian education fundamental to success in our whole Christian missionary enterprise?

In what ways can we, as individuals and as churches, share in this work? Through what agencies and activities does our Education Society seek to promote this work of Christian education in America?

For material and literature, address the Congregational Education Society, 14 Beacon Street, Boston, Mass., or any of the District Secretaries of the Society.

The Inter-Racial Commission

THE Federation is represented on the Woman's Cooperative Committee on Race Relations and is in hearty accord with its program. This committee is affiliated with the Inter-racial Commission.

Evidence of the results of the Commission's work—that is, the promoting of better relations between the races—must always be largely intangible but we would call attention to these:

a. The reference in the message of President Coolidge, dealing with the race problem, carries out the spirit of the Commission and is based on its work.

b. The striking decrease in the number of lynchings, only five having occurred to date this year.

c. The notable increase in institutions supported by taxation for the Negro race, this being most evident in the large increase in expenditures for the education of Negroes.

d. The inclusion of Negro charitable institutions in community chest campaigns in various Southern cities.

e. The recognition of colored social workers by other social agencies and the establishment in Atlanta of a school for the training of colored social workers.

f. The interest in the study of better race relations shown in white schools by the selection of the subject for debate between students.

g. Colleges including the subject in their regular courses and the conferences between white and colored students.

h. The changed attitude of the press toward the whole question of race relations.

i. The great interest in race relations manifested by church groups, which are everywhere featuring the earnest study of this subject.

Young People's Work

Watch Your Step!

WHAT step? Why, the step,—or rather steps,—which the Federation Young People's Committee is urging every state union, and through the unions the local churches to take. If taken, they will mean a better year than last year; if neglected we shall be in danger of simply marking time.

The first step is "Forward March" in the direction of the organization in our churches of 'teen age groups. Last year we emphasized the value and significance to our work of the business women and young mothers. This year we want to feature our girls who are just coming into their 'teens, or who are part way through. We have here enthusiasm, interest, activity and originality which if rightly directed will add power to our work and if trained now will be a tremendous asset for the future. We are not blind to the fact that this is a difficult age with which to work. It requires tact, patience, adaptability and a vast amount of consecration on the part of all leaders; but it is also a most rewarding age, for it means character building shaping of future ideals. For these reasons we are challenging our workers to see to it that this year does not pass without a marked increase in the number of such groups within each state. How about your church?

The second step follows the first closely. It means a fifty per cent increase in the handwork turned out by our young people. Here the interest of new groups can be shown in a practical way; and the interest of old groups reawakened. The youthful mind is appealed to by the definite and concrete. Give them something to do and they will quickly respond. Let us capitalize this interest this year and make the best showing yet along home service lines. Where will your church take hold?

The third step calls for a fifty per cent increase in the gifts from our young people. We must not fail to make a determined effort to achieve this. With our work suffering all along the line through our inability to advance, to say nothing of the difficulty of holding our own, we must secure the cooperation of our young people in making possible the raising of our full apportionment and the completion of our unfinished task. They can and they will, if we really give them a chance to feel the thrill of the church's great adventure and to realize that they are in part responsible for its success. How much will the young people of your church give?

Congratulate the winner in the Poster Competition of 1924, Miss Dorothy Derry, Columbus, Ohio. The poster is illustrative of the Lakeside Y. P. Conference.

THE FOUNDATION FOR EDUCATION

Taking the Church to the Colleges

RECENTLY the President of the Foundation has visited and conferred with representatives of the following institutions: Marietta College, Illinois College, Iberia Academy, Drury College, Kidder Institute, Fairmount College, Tabor College, Rockford College, Billings Polytechnic Institute, Pacific University and Whitman College. In nearly all there were evidences of growth and improvement that should stir the pride of people who believe in institutions of the Congregational type. Buildings are being constructed, endowments are being enlarged, and educational standards are being raised.

Fargo College

A determined Alumni movement is being put forward to reopen Fargo College. President Coulter, of the North Dakota College of Agriculture, says his college is not permitted by law to maintain a school of music, of literature, of the arts, etc. But he contends that there is no possible reason why, if Fargo College should be reestablished, students in Fargo might not by proper arrangements elect to take one or more subjects at the state school. On the other hand he hopes, if Fargo College should be reestablished, that many students entering the state school might become part-time students at Fargo College in such schools and departments as are developed.

Dr. Coulter would favor the establishment of a committee of five from each of the institutions to work out a cooperative agreement, so that both institutions should render the greatest possible service to the students.

Pacific University

Dr. Clement G. Clarke, pastor of the First Congregational Church of Portland, Oregon, has interested himself in support of Pacific University. Recently he said: "If I mistake not, the educational drift is away from the over-populous state institutions toward the smaller colleges, and many educators insist that the ideal of maximum number should be from five hundred to one thousand. Not over that. If this tendency is to prevail, Oregon even with its present population is not over provided with colleges, and if, as every good Oregonian assumes, the population is to double in the course of a decade, then much more will the number of colleges not be too large."

As chairman of a committee to secure an emergency fund to cover the possible deficit of the year 1924-25, Dr. Clarke has been instrumental in gathering the major portion of the amount and in assuring the balance.

Rollins College

Early in the year, the Congregationalists of Florida endorsed the Plan of Union, under which it was proposed to bring to Rollins College the united support of Presbyterians U. S., Presbyterians U. S. A., and Congregationalists. The Synod of Florida of the Southern Presbyterian church has reaffirmed its dee interest in the proposed Plan of Union with the Con gregational and the Northern Presbyterian Church i the control of Rollins College and will further con sider their possible relationship with Rollins College

The Presbyterians North, approve and endorse th statement of religious policy for Rollins College adop ted by the joint committee.

It is to be hoped that the three churches will ulti mately complete the Rollins College Union.

Kingfisher College

A New England gentleman who has been more o less closely connected with college undertakings of th country during recent years and who has studied number of our serious educational problems was in vited by the Board of Trustees of Kingfisher Colleg to visit the State of Oklahoma and report his convic tions as to the educational situation in that state fron a Congregational standpoint. The report submitted i in substance as follows:

That the need for Kingfisher has not disappeared; ther are more students, not fewer, who need what Kingfishe gives; the Kingfisher Foundation, consisting of buildings, en dowment and other equipment, is a sacred trust committe to the governing board for the spread of Christian educatio in that pioneer country at best in its infancy; the Congre gational churches of Oklahoma and of Texas need its influ ence; with the backing of the Foundation for Education, sup port could be found locally and elsewhere; by using care i restoring the buildings and good judgment in working out program, the endowment could be safeguarded.

Yankton College

Under date of October 25, Dr. Henry K. Warren president of Yankton College, speaks enthusiastically of the opening of the new year. He recites that th Missouri River bridge connecting Nebraska and Soutl Dakota was recently opened, and that in connectio with the celebration exercises were held on the colleg campus when from three to four hundred singers par ticipated and the audience numbered several thousands.

The churches of South Dakota have formally adopted Yankton College and recently observed Yank ton College Day. President Warren says:

"At our State Congregational Conference last May it was voted to observe Yankton College Sunday on a given day in all our churches. In our state, Congregationalism is unusually strong in proportion to total population, surpassed, as I understand it, by no state outside of New England. The committee appointed to take charge of the matter fixed on October 19 as that day. Nine of our college faculty were out speaking, also four graduates residing here. All save about a half dozen, mostly vacant, of our one hundred fifty-six English-speaking churches have observed the day or will do so soon, while a full score of graduates over the state in addition to those who are pastors of churches shared in the speaking program and in making the day a success."